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THE

HOLY BIBLE,

CONTAINING

THE OLD AND NEW COVENANT,

COMMONLY CALLED

THE OLD AND NEW TESTAMENT:

TRANSLATED

FROM THE GREEK.

BY CHARLES THOMSON,

Late Secretary to the Congress of the United States.

PHILADELPHIA:

PRINTED BY JANE AITKEN, No. 71,

NORTH THIRD STREET.

1808.

DISTRICT OF PENNSYLVANIA, TO WIT:

****
* SEAL. *
****

BE IT REMEMBERED, That on the twelfth day of September, in the thirty third year of the Independence of the United States of America, A. D. 1808. Charles Thomson and Ebenezer Hazard, of the said District, have deposited in this Office, the Title of a Book, the Right whereof they claim as Proprietors, in the words following, *to wit:*

"The Holy Bible, containing the Old and New Covenant, commonly called the "Old and New Testament: translated from the Greek. By Charles Thomson, late "Secretary to the Congress of the United States."

In conformity to the Act of the Congress of the United States, intituled, "An Act for the encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned." And also to the Act, entitled "An Act, supplementary to an Act, entitled, "An Act for the encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned," and extending the benefits thereof to the Arts of designing, engraving, and etching historical and other prints."

D. CALDWELL, *Clerk of the*
District of Pennsylvania.

THE

NEW COVENANT,

COMMONLY CALLED

THE NEW TESTAMENT:

TRANSLATED FROM

THE GREEK.

By CHARLES THOMSON,

Late Secretary to the Congress of the United States.

VOL. IV.

PHILADELPHIA:

PRINTED BY JANE AITKEN, No. 71,

NORTH THIRD STREET.

1808.

THE GOSPEL

ACCORDING TO

MATTHEW.

I. *The genealogy of* JESUS CHRIST, *son of David, son of Abraham.*

ABRAHAM begat Isaak, and Isaak begat Jacob, and Jacob begat Judas and his brethren, and Judas had Phares and Zara by Thamar, and Phares begat Esrom, and Esrom begat Aram, and Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon, and Salmon had Boaz by Rahab, and Boaz had Obed by Ruth, and Obed begat Jesse, and Jesse begat David the king, and David the king had Solomon by her who had been the wife of Urias, and Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa, and Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias, and Ozias begat Jotham, and Jotham begat Achaz, and Achaz begat Hezekias, and Hezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias, and Josias begat Jechonias and those brothers of his at the removal to Babylon, and after the removal to Babylon Jechonias begat Salathiel, and Salathiel begat Zorobabel, and Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor, and Azor begat Sadok, and Sadok begat Achim, and Achim begat Eliud, and Eliud begat Eliazar, and Eliazar begat Matthan, and Matthan begat Jacob; and Jacob begat Joseph the hus

band of Mary, of whom was born JESUS who is called the CHRIST: all the generations therefore from Abraham to David were fourteen generations, and from David to the removal to Babylon there were fourteen generations, and from the removal to Babylon till the Christ fourteen generations, and the genealogy of Jesus Christ was thus; for his mother Mary having been espoused to Joseph was, before they came together, found to be with child by the holy Spirit, and Joseph her husband, being a just man and not willing to expose her, determined to divorce her privately; but while he was thinking of this, an angel of the Lord appeared to him in a dream and said to him, "Joseph, son of David, fear not to take home Mary thy wife; for her pregnancy is from the Holy Spirit and she will bear a son, and thou shalt call his name JESUS, for he will save his people from their sins. All this was done, so that there was a fulfilment of what was spoken by the prophet, saying, "The virgin shall conceive and bear a son and thou shalt call his name Emmanuel,*" the meaning of which is, *God with us*: so when Joseph awoke from his sleep he did as the angel of the Lord commanded him, and took home his wife, but knew her not until she brought forth this her son, THE FIRST BORN;† and he called his name Jesus.

II. After the birth of Jesus at Bethlehem of Judea, in the days
of Herod the king, behold there came magians from the east
2 to Jerusalem, saying, Where is he who is born to be king of
the Jews? For we have seen his star at its rise, and are come
3 to pay him homage. Upon hearing this, Herod the king was
4 alarmed and all Jerusalem with him. And having assembled all
the chief priests and the scribes of the people, he inquired of
5 them, where the CHRIST should be born. And they told him,
At Bethlehem of Judea. For thus it is written by the prophet,
6 "And thou Bethlehem in the land of Judea art by no means
the least among the leaders of Juda; for out of thee shall come
7 a leader, who shall tend my people Israel.‡" Then Herod,
having privately called the magians, got exact information
from them concerning the time of the star's appearing; and

* Es. 7. 14. ‡ Micah 5. 2. † Ps. 89. 27.

8 sending them to Bethlehem, he said, Go and make exact in-
quiry about the child. And when you have found him bring
9 me word, that I also may go and pay him homage. So in obe-
dience to the king they departed; and lo! the star which they
had seen at its rise moved on before them, till it came and
10 stood over the place where the child was. When they saw the
star, they rejoiced exceedingly: and having entered the house
11 they found the child with Mary his mother. Whereupon, pros-
12 trating themselves, they did him homage. Then opening their
treasures they presented him gifts, gold and frankincense and
myrrh. And being warned in a dream not to return to Herod,
13 they went to their own country by another way. And when
they were gone, behold an angel of the Lord appeareth to Jo-
seph in a dream, saying, Arise, and take the child and his mo-
ther and flee to Egypt, and stay there till I order thee; for He-
14 rod will seek the child to destroy him. Accordingly he arose
and took the child and his mother by night and went to Egypt,
15 where he continued till the death of Herod, so that there was a
fulfilment of what the Lord spoke by the prophet, saying, "Out
16 of Egypt I called my son.*" When Herod saw that he was
treated with contempt by the magians, he was highly incensed,
and he sent and slew all the male children in Bethlehem and all
the territory belonging thereto, from those who had entered the
second year and under, according to the time, of which he had
17 got exact information from the magians. Then was fulfilled what
18 was spoken by Jeremias the prophet, saying, " A cry was
heard at Rama—lamentation and weeping and great mourning;
Rachel weeping for her children refused to be comforted, be-
cause they are no more.†"

19 Now when Herod was dead, behold an angel of the Lord
20 appeared in a dream to Joseph in Egypt, saying, Arise and
take the child and his mother and go to the land of Israel, for
21 they who sought the child's life, are dead. Accordingly he
arose and took the child and his mother and came to the land
22 of Israel: but hearing that Archelaus reigned over Judea in the
room of his father Herod, he was afraid to go thither. And be-

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* Hos. 11. 1. † Jer. 31. 15.

ing warned in a dream, he withdrew to the district of Galilee,
23 and went and dwelt in a city called Nazareth; so that what was
spoken by the prophets was fulfilled: that he should be called
a Nazarene.
III. In those days cometh John the baptist, proclaiming in the
wilderness of Judea, and saying, "Reform; for the reign of the
2 heavens is at hand." For this is the person spoken of by the
3 prophet Esaias, saying, "A voice of one crying in the wilder-
ness, Prepare the way of the Lord: make the roads for him
4 straight.*" Now John had his raiment made of camel's hair,
and a leathern girdle about his waist: and his food was locusts
5 and wild honey: then went out to him Jerusalem and all Ju-
6 dea and all the country along the Jordan, and by him they were
7 baptized in the Jordan, confessing their sins. And seeing ma-
ny of the Pharisees and Sadducees coming to his baptism, he
said to them, "Brood of vipers! who hath prompted you to flee
8 from the impending wrath. Produce therefore fruits worthy of
9 this reformation, and presume not to say within yourselves,
We have Abraham for our father! For I say to you, God is
10 able out of these stones to raise up children for Abraham.
Now the axe is at the root of the trees. Every tree therefore
which doth not produce good fruit is to be cut down and cast
11 into the fire. I indeed baptize you in water for a reformation;
but he who is coming after me is mightier than I, whose san-
dals I am not worthy to carry. He will baptize you in a holy
12 spirit and fire. His winnowing instrument is in his hand. He
will thoroughly clean his floor, and gather his wheat for the
granary; but the chaff he will burn with unquenchable fire."
13 Then cometh Jesus from Galilee, along the Jordan, to John,
to be baptized by him: but John earnestly opposed him, say-
14 ing, "I have need to be baptized by thee. And thou comest to
15 me!" And Jesus in reply said to him, "Permit this at present:
for thus it becometh us to confirm all righteousness." Then
16 John permitteth him; and Jesus† being baptized was just com-
ing up from the water, when lo! the heavens were opened for

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* Es. 40. 3, 4, 5.

† I have for the sake of perspicuity written *John* and *Jesus:* in the text it is *he* and *him*.

him, and John saw the spirit of God descending like a dove
17 and coming upon Jesus; and lo! a voice from heaven said,
"This is my son, the Beloved, in whom I am well pleased."
IV. Then Jesus was led up by the spirit into the wilderness
2 to be tempted by the devil. And having fasted forty days and
3 forty nights, he was at last hungry. Whereupon the tempt-
4 er coming to him, said, If thou art Son of God, command
these stones to become loaves. In reply to which, Jesus said,
It is written, "Man can live not by bread only, but by any
5 thing which God is pleased to appoint.*" Then the devil taketh
him along to the holy city and placeth him on the battlement
6 of the temple, and saith to him, If thou art Son of God, cast
thyself down; for it is written, "He will give his angels a
charge concerning thee, and with their hands they will bear
thee up shouldst thou perchance strike thy foot against a
7 stone.†" Jesus said to him, It is also written, "Thou shalt not
8 try the Lord thy God.‡" Again the devil taketh him along
with him to a very high mountain and pointeth out to him all
the kingdoms of the world and the glory of them, and saith to
9 him, All these I will give thee if thou wilt prostrate thyself and
10 worship me. Whereupon Jesus said to him, Begone, Satan:
for it is written, "Thou shalt worship the Lord thy God and
11 serve him alone.§" Then the devil leaveth him, and lo! an-
gels came and ministered to him.
12 Now when Jesus heard that John was committed to prison
13 he withdrew into Galilee; and having left Nazareth he went
and dwelt at Capernaum, a sea port at the confines of Zabu-
14 lon and Nephthaleim; so that there was an accomplishment of
15 what was spoken by the prophet Esaias saying, "The land
of Zabulon and the land of Nephthaleim, the sea coast, the
banks of the Jordan, Galilee of the nations—the people who
16 sat in darkness saw a great light; and to them who sat in the
17 region and shadow of death, light is sprung up.‖" From that
time Jesus began to make proclamation and say, "Reform;
for the reign of the heavens is at hand."

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* Deut. 8. 3. † Ps. 91. 11, 12. ‡ Deut. 6. 16. § Deut. 6. 13.
‖ Es. 9. 1.

18 Now as Jesus was walking along the sea of Galilee, he saw
two brothers, Simon called Peter, and Andrew his brother,
casting a drag net into the sea; for they were fishermen; and
19 he said to them, Follow me and I will make you fishers of
20 men. Thereupon they immediately left their nets and followed
21 him. And passing on he saw other two brothers, James the
son of Zebedee, and John his brother, in the vessel with their
22 father Zebedee, mending their nets, and he called them. Where-
upon they immediately left the vessel and their father, and
followed him.

23 Then Jesus went through all Galilee teaching in their sy-
nagogues, and proclaiming the good news of the reign and
curing every disease, and every malady among the people.
24 And the fame of him spread through all Syria; and they
brought to him all their sick, seized and tormented with va-
rious distempers—demoniacs, and lunatics and paralytics, and
25 he cured them. And great multitudes followed him from Ga-
lilee, and Decapolis and Jerusalem and Judea, and from the
banks of the Jordan.

V. On seeing these multitudes he went up to the mount and
sat down, and his disciples came to him, and he opened his
mouth and taught them, saying,

3 Happy the poor in spirit; for the kingdom of the heavens
is theirs.

4 Happy they who mourn; for they shall be comforted.

5 Happy the meek; for they shall inherit the land.

6 Happy they who hunger and thirst for righteousness; for
they shall be satisfied.

7 Happy the merciful; for they shall obtain mercy.

8 Happy the pure in heart; for they shall see God.

9 Happy the peace makers; for they shall be called children
of God.

10 Happy they who are persecuted for righteousness' sake;
for the kingdom of the heavens is theirs.

11 Happy are ye when men will revile and persecute you,
and accuse you falsely of every evil thing on my account.
12 Rejoice and exult triumphantly; for great will be your re-
ward in heaven: for thus they persecuted the prophets who
were before you.

13 You are the salt of the earth. Now if the salt become insipid, with what can it be made salt? It is no longer fit for any thing, but to be thrown out of doors, and trampled under foot by men.

14 You are the light of the world. A city situate on a moun-
15 tain cannot be hid. A lamp is not lighted and put under the
corn measure, but on the stand, that it may give light to all
16 the family. Thus let your light shine before men, that they
may see your good works and glorify your father who is in
heaven.

17 Do not imagine that I am come to annul the law and the
18 prophets. I am not come to annul, but to confirm them. For
verily I say to you, Until that heaven and this earth shall
have passed away, not one jot nor a tittle of the law shall be
19 annulled till all be accomplished. Therefore whosoever shall
weaken the force of one of the commandments, were it even
the least, and teach men accordingly, he shall be the least es-
teemed in the reign of the heavens; but whoever shall practise
and teach them, he shall be highly esteemed in the reign of
20 the heavens. For I say to you, Unless your righteousness ex-
ceed that of the Scribes and Pharisees, you can in no wise en-
ter the kingdom of the heavens.

21 You have heard that it was said to them of old, "Thou
shalt not commit murder." And, "Whosoever shall commit
22 murder shall be liable to the sentence of the judges." But I
say to you, Whosoever is angry with his brother without
cause, shall be liable to the sentence of the judges: and who-
ever shall say to his brother, *Raca*, [a contemptuous word]
shall be liable to the sentence of the Sanhedrim; and whoever
shall say, *Moreh*, [a reproachful word] shall be liable (to be
23 sentenced) to the vale of fire.* If therefore thou bring thy gift
to the altar and recollect there that thy brother hath ground of
complaint against thee; leave there thy gift before the altar and
24 go away. First of all be reconciled with thy brother, and then

* Literally, *to the Gehenna of fire*. Gehenna, or the valley of Hinnom, was a place near Jerusalem, where children were formerly sacrificed by fire to Moloch, and where a fire was kept continually burning to consume the filth of the city.

25 come and offer thy gift. Come speedily to a friendly agreement
with thine adversary, whilst thou art on the road with him;
lest the adversary deliver thee up to the judge; and the judge
consign thee to the officer, and thou be thrown into prison.
26 Verily I say to thee, thou shalt not be released until thou hast
discharged the last farthing.
27 You have heard that it hath been said to the ancients, "Thou
28 shalt not commit adultery." But I say to you, whoever look-
eth on a married woman so as to lust after her, hath already
29 committed adultery with her in his heart. Therefore if thy
right eye cause thee to stumble, pluck it out and cast it from
thee; for it is better for thee to lose one of thy members, than
that thy whole body be cast into a vale of fire.*
30 And if thy right hand causeth thee to stumble, cut it off
and cast it from thee; for it is better for thee to lose one of
thy members, than that thy whole body be cast into a vale of
fire.*
31 It hath also been said, Whosoever would put away his wife,
32 let him give her a bill of divorce. But I say to you, Whoso-
ever shall put away his wife, except for whoredom, causeth
her to commit adultery: and whoever shall marry her who is
put away, committeth adultery.
33 Again you have heard that it hath been said to the ancients,
Thou shalt not forswear thyself; but shalt perform thine oaths
34 to the Lord. But I say to you, Swear not at all: neither by hea-
35 ven, for it is God's throne: nor by the earth, for it is his foot-
36 stool; nor by Jerusalem; for it is the city of the great king:
neither shalt thou swear by thy head; for thou canst not make
37 one hair white or black. But let your word yes, be yes; and
your no, no; for whatever exceedeth these, proceedeth from
that which is evil.
38 You have heard that it was said, "An eye for an eye: and
39 a tooth for a tooth." But I say to you, Contend not with the
injurious: but if one smite thee on the right cheek, turn to him
40 the other also. And if any determine to sue thee at law for
thy vest, give it up to him, nay were it even thy mantle.
41 And if one press thee to go one mile, go with him two. Give

* Literally, into Gehenna.

42 to him who asketh thee. And from him who would borrow of
thee, turn not thou away.
43 You have heard that it was said, "Thou shalt love thy
44 neighbour and hate thine enemy." But I say to you, Love
your enemies. Bless them who curse you. Do good to them
who hate you : and pray for them who spitefully use you and
persecute you; that you may be the children of your Father in
45 heaven : for he causeth the sun to rise on bad and good, and
46 sendeth the rain on just and unjust. For if you love them
who love you, what reward have you? Do not even the pub-
licans the same? And if you salute your brethren only, where-
in do ye excel? Do not even the publicans do the same? You
therefore are to be perfect, as your Father, who is in heaven, is
perfect.
VI. Take heed not to practise your righteousness before men
in order to be observed by them; otherwise you have no re-
2 ward from your father who is in heaven. Therefore when thou
dost an act of charity, sound not a trumpet before thee as the
hypocrites do in the synagogues and in the streets that they
3 may be extolled by men. Verily I say to you, they have
their reward. But when thou art doing an act of charity, let
4 not thy left hand know what thy right hand is doing; that thine
act of charity may be in secret; and thy father who seeth in
secret will himself reward thee openly.
5 And when thou prayest, be not like the hypocrites. Be-
cause they love to pray standing in the synagogues and at the
6 corners of the streets that men may observe them; verily I say
to you, They have their reward. But as for thee, when thou
wouldst pray, retire to thy closet, and having shut the door
pray to thy father who is in secret, and thy father who seeth in
7 secret will reward thee openly. And when you pray, use not a
vain multiplicity of words as the heathen do. For they think
8 they shall be heard for their much speaking. Be not ye there-
fore like them; for your father knoweth what things you have
9 need of, before you ask him. In this manner therefore pray ye.
10 "Our Father, who art in the heavens, hallowed be thy name;
11 thy reign come ; thy will be done on the earth, as it is in
12 heaven ; give us to day our daily bread; and forgive us our
13 debts, as we do forgive our debtors: and bring us not into

temptation, but deliver us from evil [for thine is the kingdom
14 and the power and the glory for the ages, amen.*] For if you
forgive men their offences, your heavenly father will also for-
15 give you; but if you do not forgive men their offences, nei-
ther will your father forgive your offences.
16 And when you fast, be not like the hypocrites, of a dis-
mal countenance; for they disfigure their faces, that men may
17 observe that they are fasting. Verily I say to you, They
have their reward. But when thou keepest a fast, anoint thy
18 head and wash thy face, that thy fasting may not appear to
men, but to thy father who is in secret, and thy father who
seeth in secret will reward thee openly.
19 Lay not up for yourselves treasures on the earth, where
moth and rust consume, and where thieves break through and
20 steal; but lay up for yourselves treasures in heaven, where
neither moth nor rust consumeth; and where thieves do not
21 break through and steal. For where your treasure is, there
will your heart also be.
22 The eye is the lamp of the body. If therefore thine eye
23 be sound thy whole body will be enlightened : but if thine eye
be distempered, thy whole body will be dark. If then the
light which is in thee be darkness, how great will the dark-
ness be!
24 No man can serve two masters : for he will either hate one
and love the other ; or he will attend to one and neglect the
25 other. You cannot serve God and a worldly temper.† There-
fore I say to you, Be not anxious about your life, what
you shall eat or what you shall drink; nor about your body,
26 what you shall wear. Is not life a greater gift than food;
and the body, than raiment? Observe those birds of the air :
they neither sow nor reap, nor lay up in granaries; yet your
heavenly father feedeth them. Are not you much more valua-
27 ble than they? Besides, which of you can by his anxiety pro-
28 long his life one hour? And with respect to raiment, why are

*The words thus inclosed are not in many ancient manuscripts.

†A worldly temper, μαμ-μωνᾶ a mind bent upon the things of this world and wholly engaged in forecasting how to obtain riches, honour or pleasurable enjoyment in this state of being.

29 you anxious? Consider those lilies of the field, how they grow.
They neither toil nor spin: yet I affirm, that even Solomon in all
30 his glory was not arrayed like one of these. Now if God thus
arrayeth the herbage which is to-day in the field, and to-mor-
row to be cast into a furnace, will he not much more clothe
31 you, O ye mistrustful? Therefore be not anxious, saying,
What shall we eat; or, what shall we drink; or, with what shall
32 we be clothed? For about all such things the nations are so-
licitous: for your heavenly father knoweth that you have
33 need of all these things. But seek first the kingdom of God,
and the righteousness required by him, and all those things
34 will be superadded to you. Wherefore be not anxious about
the morrow; for the morrow will be anxious about its own
concerns. Sufficient for every day is its own trouble.

VII. Judge not, that you may not be judged; for as you
2 judge, you shall be judged: and the measure which you mete,
3 shall be measured to you again. Now why art thou observ-
ant of the mote in thy brother's eye, and insensible to the
4 splinter in thine own eye? Or, how canst thou say to thy
brother, Hold! let me take the mote out of thine eye, when lo!
5 there is a splinter in thine own eye? Hypocrite, first take the
splinter out of thine own eye; and then thou wilt see clearly
to remove the mote out of thy brother's eye.

6 Give not that which is holy to dogs; nor cast your pearls
before swine; lest they trample them under foot, and turning
tear you.

7 Ask, and ye shall obtain; seek and ye shall find; knock,
8 and the door will be opened to you. For every one who asketh,
obtaineth; and he who seeketh, findeth; and to him who
9 knocketh the door will be opened. Is there any man among
10 you, who, when his son asketh bread, will give him a stone;
11 or if he ask for a fish will give him a serpent? If you there-
fore, bad as you are, know how to give good gifts to your
children, how much more will your father who is in heaven
give good things to them who ask him?

12 Whatsoever therefore you would that men should do to
you, do ye even so to them, for this is the law and the pro-
phets.

13 Enter in at the strait gate. Because the gate is wide and
the way broad which leadeth to destruction, therefore many
14 there are who go in through it: because the gate is strait and
the way narrow, which leadeth to life, therefore there are few
who find it.
15 Now beware of false teachers, who come to you in sheep's
16 clothing, but are inwardly ravenous wolves. By their fruits
you may know them. Are grapes gathered from thorns? Or
17 figs from thistles? So every good tree beareth good fruit;
18 and every bad tree beareth bad fruit. A good tree cannot
19 bear bad fruit; nor a bad tree, good fruit. Every tree which
20 beareth not good fruit is cut down and cast into the fire. So
then by their fruits you will know them.
21 Not every one who saith to me, Lord, Lord, shall enter
into the kingdom of heaven, but he who doeth the will of
22 my father who is in heaven. Many will say to me on that day
Lord, Lord, have we not prophesied in thy name and in thy
23 name cast out demons, and in thy name done many miracles,
to whom I will then declare, I never acknowledged you; De-
24 part from me ye who work iniquity. Therefore whoever hear-
eth these words of mine and putteth them in practice, him I
will compare to a prudent man, who built his house upon the
25 rock. When the rain descended, and the floods came, and the
winds blew, and beat upon that house, it did not fall, because
26 it was founded on the rock. But whoever heareth these words
of mine, and doth not put them in practice, may be compared
27 to a foolish man, who built his house on the sand. When the
rain descended, and the floods came, and the winds blew, and
beat upon that house; it fell, and great was the ruin thereof.
28 When Jesus finished this discourse, the crouds were asto-
29 nished at his manner of teaching; for in teaching them he was
VIII. like one having authority, and not like the scribes. And
as he was going down from the mount great multitudes fol-
2 lowed him. And lo! a leper came and prostrated himself be-
fore him, and said, Sir, if thou wilt, thou canst cleanse me.
3 Whereupon Jesus stretched forth his hand and touched him,
saying, I will: Be thou cleansed. And immediately he was
4 cured of his leprosy. Then Jesus saith to him, See thou tell

no one; but go and shew thyself to the priest, and offer the
gift which Moses prescribed, for a testimony to them.
5 And as Jesus was entering Capernaum, a centurion met
him and intreated him, saying, Sir, my servant lieth at home
6 struck with a palsy, in great torture. Thereupon Jesus saith
7 to him, I was coming; I will cure him. In reply to which the
8 centurion said, Sir, I am not worthy that thou shouldst come
under my roof; but only speak a word and my servant will
9 be cured. For even I, who am myself under command,
having soldiers under me, say to one, Go; and he goeth:
and to another, Come; and he cometh: and to my slave, Do
10 this; and he doth it. Upon hearing this Jesus expressed ad-
miration, saying to them who followed him, Verily I say to
11 you, I have not found even in Israel such a belief. Now I say to
you that many will come from the east and west, and will be
placed at table with Abraham and Isaak and Jacob, in the
kingdom of the heavens, and the children of the kingdom will
12 be cast out into the outer darkness. Weeping and gnashing of
13 teeth will be there. Then Jesus said to the centurion, Go thy
way and be it done for thee as thou hast believed. And that
very instant his servant was cured.
14 Jesus also having gone to Peter's house, saw his wife's
15 mother confined to her bed and sick of a fever, and he touch-
ed her hand; thereupon the fever left her and she arose and
16 entertained them. And in the evening there were brought to
him many demoniacs. And he expelled the spirits with a word,
17 and cured all that were sick, so that there was an accomplish-
ment of that which was spoken by the prophet Esaias, saying,
"He took our infirmities and bore away our diseases.*"
18 When Jesus saw great crowds around him, he gave or-
19 ders to go over to the opposite shore; whereupon a certain
scribe accosting him, said, Teacher, I will follow thee whi-
20 thersoever thou goest. Jesus saith to him, the foxes have holes
and the birds of the air have roosts; but the son of man hath
21 not where to lay his head. Another of his disciples said to
22 him, Master, permit me to go first and bury my father. And

*Es. 53. 4.

to him Jesus said, Follow me, and let the dead bury their own
dead.
23 Then having gone aboard the vessel, his disciples followed
24 him. And behold there came on a mighty tempest in the sea,
so that the vessel was covered with the waves, and he was
25 asleep. Thereupon his disciples came and awoke him, saying,
26 Master, save us! we are perishing. And he said to them, Why
are you fearful, O ye of little faith? Then he arose, and re-
27 buked the winds and the sea, and a great calm ensued. And
the men in amaze, said, What sort of a man is this, that even
the winds and the sea obey him?
28 And when he arrived at the opposite shore in the country
of the Gergesenes, there met him two demoniacs coming out
of the tombs, so furious that nobody durst pass that way.
29 And instantly they screamed, saying, What hast thou to do
with us, Jesus son of God! Art thou come hither before the
30 time to torment us. Now there was at some distance from
31 them a herd of many swine, feeding: and the demons besought
him, saying, If thou cast us out, permit us to go into that
32 herd of swine. And he said to them, Go. Thereupon they
went out and entered into the herd of swine. And instantly
the whole herd ran violently down a precipice into the sea,
33 and perished in the waters. And they who fed them fled; and
having gone to the city, they told all the circumstances, includ-
ing the case of the demoniacs. And presently all the city came
out to meet Jesus, and having seen him they intreated him to
IX. withdraw out of their territory. So having gone on
board the vessel, he crossed over, and came to his own city.
2 And lo! they brought to him a paralytic laid on a bed: and
Jesus, seeing their faith, said to the paralytic, Take courage,
3 my son; thy sins are forgiven thee. Thereupon some of the
4 Scribes said within themselves, This man blasphemeth. But
Jesus knowing their thoughts, said, Why do ye harbour evil
5 thoughts in your hearts? For which is easier? To say, Thy
6 sins are forgiven thee; or to say, Arise and walk? But that you
may know that the son of man hath power on earth to forgive
sins, Arise (saith he then to the paralytic) take up thy bed and
7 go home. Accordingly he arose and departed to his house.
8 And when the multitude saw this they expressed their admi-

ration and glorified God who had given such power to men.
9 When Jesus was going thence he saw a man, named Mat-
10 thew, sitting at the custom-house; and he saith to him, Fol-
low me. Whereupon he arose and followed him. And when he
was at table in the house, behold many publicans and sinners
came and placed themselves at the table with Jesus and his
11 disciples. When the Pharisees saw this, they said to his disci-
ples, Why doth your teacher eat with these publicans and sin-
12 ners? And Jesus hearing this, said to them, They who are well
13 have no need of a physician, but they who are sick. Go then
and learn what this meaneth, "I desire mercy rather than
sacrifice;*" for I did not come to call righteous men, but sin-
ners to reformation.
14 Then John's disciples, accosting him, said, Why do we and the
15 Pharisees fast frequently, but thy disciples never fast? And to
them Jesus said, Can bridemen mourn, while the bridegroom
is with them? The days indeed will come, when the bride-
groom shall be taken away from them and then they will fast.
16 No one mendeth an old garment with a patch of undressed
cloth; for such a patch teareth the garment and maketh a great-
17 er rent. Neither do men put new wine into old leathern bot-
tles, otherwise the bottles burst, and the wine is spilled, and
the bottles are lost. But new wine is put into new bottles, so
both are preserved.
18 While he was thus speaking to them, behold a chief came
and, making obeisance to him, said, My daughter is at the
point of death, but come and lay thy hand on her and she will
19 live. Thereupon Jesus arose and with his disciples followed
20 him. And lo! a woman who had been twelve years afflicted
with an efflux of blood, came behind and touched the tuft of
21 his mantle. For she said within herself, If I can only touch his
22 mantle, I shall be cured. And Jesus turned about and when
he saw her, said, Daughter, take courage; thy faith hath cured
23 thee. And from that instant the woman was cured. And when
Jesus came to the house of the chief and saw the minstrels
and the crowd in a bustle, he saith to them, withdraw, for the
25 damsel is not dead but asleep. Whereupon they derided him.

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*Hosea 6. 6.

But when the crowd was turned out, he went in and took her
26 by the hand, and the damsel arose. And the fame of this spread
over all that country.
27 As Jesus was departing thence, two blind men followed
him, with loud outcries, saying, Son of David, take pity on us.
28 And when he went into the house, the blind men came to him.
And Jesus saith to them, Do you believe that I can do this?
29 They say to him, Yes, master. Then he touched their eyes,
30 saying, According to your belief, be it to you. Whereupon
their eyes were opened. Then Jesus restrained them, saying,
31 See that none know this. But when they went out, they spread
his fame through all that country.
32 At their going out, behold a dumb man, a demoniac, was
33 brought to him; and the demon being expelled, the dumb man
spake, and the crowds expressed their amazement, saying, No-
34 thing like this was ever seen in Israel. But the Pharisees said,
By the prince of the demons he expelleth the demons.
35 Then Jesus took a circuit through all the cities and villages,
teaching in their synagogues and proclaiming the good news
of the reign, and healing every disease and every malady
36 among the people. And seeing the multitudes, he had com-
passion on them, because they were fainty and forlorn, like
37 sheep without a shepherd. Then he saith to his disciples,
The harvest indeed is plentiful, but the labourers are few.
38 Supplicate therefore the Lord of the harvest to send forth la-
bourers for his harvest.
X. Then having called to him his twelve disciples, he gave
them power over unclean spirits, so as to cast them out; and
2 to cure diseases and maladies of every kind. Now the names
of the twelve disciples were these. First, Simon, called Peter,
and Andrew his brother, James the son of Zebedee, and John
3 his brother, Philip and Bartholomew, Thomas and Matthew
the publican, James the son of Alpheus and Lebbeus called
4 Thaddeus, Simon the Chananite and Judas Iscariot, even he
5 who delivered him up. These twelve Jesus sent forth, having
given them a charge, saying, Go not away to the Gentiles, nor
enter a city of the Samaritans; but go rather to the lost sheep
of the house of Israel: and as you go proclaim, saying, The
8 reign of the heavens is at hand. Heal the sick; cleanse lepers;

raise the dead; cast out demons; freely you have received;
9 give freely. Provide neither gold, nor silver, nor brass for
your purses; nor a scrip for the journey; nor two coats; nor
pairs of sandals; nor a staff: for the workman is worthy of his
11 sustenance. Therefore into whatever city or village you enter,
inquire who in it is worthy, and continue there till you leave
12 the place. And when you enter the house, salute the family.
13 And if the family be worthy, the peace you wish them will
come upon them; but if they be not worthy, the peace you
14 wish will rebound upon yourselves. And whosoever will
not receive you, nor hear your words, when you leave that
15 house or that city shake off the dust of your feet. Verily I say
to you, it will be more tolerable for the land of Sodom and Gomorra in a day of judgment, than for that city.

16 Behold I send you forth like sheep in the midst of wolves;
be ye therefore wise as the serpents and harmless as the doves.
17 And be upon your guard against these men, for they will deliver you up to councils and scourge you in their synagogues;
18 and you will be brought before governors and kings for my
19 sake, for a testimony to them and the nations. But when they
deliver you up, be not anxious how or what you shall speak:
20 for what you are to speak will be suggested to you at the very
instant. For it is not you who speak, but the spirit of your fa-
21 ther that speaketh in you. Now brother will deliver up bro-
ther to death; and a father, a son; and children will rise up
22 against parents and cause them to be put to death. And you will
be hated by all men on the account of my name. But he who
persevereth to the end shall be saved.

23 Now when they persecute you in one city, flee to another.
For, verily I say to you, before you shall have gone through
24 all the cities of Israel, the son of man will come. The scholar is
not greater than the teacher; nor the servant, than the master.
25 It is enough for the scholar to be as his teacher; and the ser-
vant, as his master. If they have called the master of the family
26 Beelzebub, how much more, his domestics. Therefore be not
afraid of them; for there is nothing hid, which shall not be re-
27 vealed; nor any thing secret, which shall not be known. What
I say to you in darkness, speak ye in the light; and what is
28 whispered in your ear, proclaim on the house tops. And be

not afraid of them who kill the body, but are not able to kill
the soul: but rather fear him, who can destroy both soul and
29 body in hell. Are not two sparrows sold for an assar,* yet nei-
30 ther of them falleth to the ground without your father. Nay,
31 the very hairs of your head are all numbered. Fear not there-
32 fore; for you are of more value than many sparrows. Whoso-
ever therefore will acknowledge me before men, him I will
33 acknowledge before my father, who is in heaven: but whoso-
ever shall disown me before men, him I will disown before
my father who is in heaven.

34 Do not imagine that I am come to send peace on the earth.
35 I am not come to send peace, but a sword. For I am come to
set a man at variance with his father; and a daughter with her
36 mother; and a daughter in law with her mother in law. Even
the man's own domestics will be his enemies.

37 He who loveth father or mother more than me, is not wor-
thy of me. And he who loveth son or daughter more than me,
38 is not worthy of me. And he who doth not take up his cross
39 and follow me, is not worthy of me. He who hath found his
life shall lose it. But he, who shall lose his life for my sake,
shall find it.

40 He who receiveth you, receiveth me; and he who receiveth
41 me, receiveth him who sent me. He who receiveth a prophet
on the account of his being a prophet, shall receive a prophet's
reward. And he who receiveth a righteous man on the account
of his being a righteous man, shall receive a righteous man's
42 reward. And whoever shall give any one of these little ones,
were it only a cup of cold water to drink, on the account of his
being a disciple, verily I say to you, he shall not lose his re-
ward.

XI. And when Jesus had finished his instructions to these his
twelve disciples, he departed thence to teach and make procla-
mation in their cities.

2 Now John, having heard in prison of the works of the Christ,
3 sent two of his disciples with this message to him—Thou art

* A copper coin, worth about a cent.

4 *the one coming.** May we expect another? In reply to which,
5 Jesus said to them, Go and tell John what you hear and see.
Blind men see, and lame walk. Lepers are cleansed and deaf
hear. Dead are raised and poor have glad tidings proclaimed
6 to them. And happy is he to whom I shall not prove a stum-
7 bling block. And as they were going away, Jesus began this
discourse to the people concerning John, What did you go out
8 to the wilderness to see? A reed shaken by the wind? But
what went ye out to see? A man clothed with soft raiment?
Behold they, who wear delicate apparel, frequent the palaces
9 of kings. But what went ye out to see? A prophet? Yes I tell
you, and something more than a prophet; for this is he of
10 whom it is written, "Behold I send my messenger before thy
11 face, who shall prepare thy way before thee.†" Verily I say to
you, Among them who are born of women, there hath not aris-
en a greater than John the baptist: but the least in the kingdom
12 of heaven is a greater than he. Now ever since the days of John
the baptist, the kingdom of the heavens is invaded and inva-
13 ders are forcibly taking possession of it. For till the appear-
ance of John, all the prophets and the law were the public in-
14 structors. Indeed, if you will bear to be told it, he is Elias who
15 was to come. Whoever hath ears to hear let him hear.
16 Now to what shall I compare this generation? It is like boys
in the market place who call to their playfellows, saying, "We
17 have played to you on the pipe, but you have not danced; We
18 have sung to you songs of woe, and you have not lamented."
19 For John came, abstaining from meat and drink, and they say
he hath a demon. The son of man came eating and drinking; and
they say, Behold a gluttonous man and a wine drinker; a friend
of publicans and sinners. But wisdom is justified by her chil-
dren.
20 Then he began to upbraid the cities in which the most of
his miracles had been done, because they had not reformed.
21 Alas for thee Chorazin! Alas for thee Bethsaida! For had the
miracles, which have been performed in you, been done in

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* Or the coming one, or he who is coming, ὁ ἐρχόμενος a phrase used to denote the Messiah. See Ps. 118. 26. Hab. 2. 3. Zach. 9. 9.

† Malachi, 3. 1.

Tyre and Sidon, they would have repented long ago in sack-
22 cloth and ashes. But I say to you, the condition of Tyre and
Sidon will, in a day of judgment, be more tolerable than
23 yours. And thou Capernaum, which hast been exalted to hea-
ven, shalt be brought down to the mansion of the dead; for if
the miracles, which have been done in thee, had been done in
24 Sodom, it would have remained to this day. But I say to you,
that the condition of the land of Sodom will, in a day of judg-
ment, be more tolerable than thine.

25 At that time Jesus took occasion to say, I thank thee, O
father, Lord of heaven and earth; that thou having hid these
things from the wise and prudent, hast revealed them to babes.
26 Yes, O father, because it thus seemed good in thy sight. All
27 things are delivered up to me by my father; and none but
the father knoweth the son; nor doth any know the father,
but only the son, and he to whom the son is pleased to reveal
28 him. Come to me all ye who labour and are heavily burden-
29 ed and I will give you rest. Take upon you my yoke and
learn of me; for I am meek and lowly in heart, and ye shall
find rest for your souls. For my yoke is easy and my burden
is light.

XII. About this time, as Jesus was walking through corn
fields on the sabbath days, his disciples were hungry and be-
2 gan to pluck some ears, and eat them. When the Pharisees
saw this they said to him, See! Thy disciples are doing that
3 which it is not lawful to do on a sabbath. Whereupon he said
to them, Have you not read, what David did when he was
4 hungry, and they who were with him? How he went to the
house of God and ate the presence loaves, which it was not
lawful for him or his company to eat, but only for the priests?
5 Or have you not read in the law, that on the sabbath days
the priests in the temple break the sabbath and are blame-
6 less? Now I say to you, There is one here greater than the
7 temple. And if you had known the meaning of this, "I desire
mercy rather than sacrifice," you would not have condemn-
8 ed the innocent. For the son of man is lord even of the sab-
bath.

9 Having departed thence, he went into their synagogue and
10 lo! there was a man there who had his hand withered. And

they asked him with a design to accuse him; Is it lawful to
11 heal on the sabbath days? And he said to them, What man
is there among you, who having one sheep, if it fall into a pit
on the sabbath days, will not take hold of it and lift it up?
12 Of how much greater value then is a man than a sheep?
13 Therefore it is lawful to do good on the sabbaths. Then he
said to the man, Stretch forth thy hand. And he stretched it
14 out. And his hand was restored sound as the other. There-
upon the Pharisees went out and conspired against him that
15 they might destroy him. But Jesus, knowing this, withdrew
from that place; and great multitudes followed him, and he
16 healed them all; and strictly charged them not to make him
17 known; so that there was a full confirmation of what was
18 spoken by the prophet Esaias saying, "Behold my servant
whom I have chosen! My beloved in whom my soul is well
pleased! I will put my spirit upon him; and he will publish
19 judgment to the nations. He will not contend nor raise a cla-
20 mour; nor shall any one hear his voice in the streets. A bruis-
ed reed he will not break, nor extinguish a dimly burning ta-
21 per, until he render his judgment victorious. In his name
therefore let the nations trust.*"
22 Then there was brought to him a demoniac, blind and
dumb, and he healed him, so that he who was blind and dumb
23 both spake and saw. And all the people were astonished and
24 said, Is this the son of David? But the Pharisees, hearing them
said, This man expelleth the demons, only by Beelzebub, the
25 chief of the demons. Thereupon Jesus, knowing their thoughts,
said to them, Every kingdom divided against itself is brought
to desolation. And no city or family divided against itself can
26 subsist. Now if Satan expelleth Satan, he is at variance with
27 himself, how then can his kingdom subsist? Besides if I expel
demons by Beelzebub, by whom do your sons expel them?
28 Let them therefore be your judges. But if I expel the demons
by the Spirit of God, then indeed the reign of God over you
29 is come. How can any one enter the house of the strong and

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*Es. 42. 1. &c.—This quotation from Esaias is not from the Septuagint, as we now have it. In substance, they agree, but are very different in phraseology.—

plunder his goods, unless he first bind the strong one, in which
30 case he may then plunder his house. He who is not for me is
against me; and he who gathereth not with me, scattereth.
31 Therefore I say to you, All manner of sin and slander may be
forgiven men; but this slanderous speaking against the spirit is
32 not to be forgiven men—Even though one speak against the son
of man, it may be forgiven him; but whoever shall speak against
the holy Spirit is not to be forgiven, either in the present age,
33 or in that to come.* Either make the tree good and its fruit
good, or make the tree bad, and its fruit bad. For the tree is
34 known by its fruit. Brood of vipers! how can you who are evil
speak good things? For out of the abundance of the heart the
35 mouth speaketh. The good man out of the good treasure of his
heart produceth good things; and the bad man, out of his bad
36 treasure produceth bad things. Now I assure you in respect to
every idle word which men shall utter, they shall give an ac-
37 count thereof in a day of judgment. For by thy words thou
shalt be justified, and by thy words thou shalt be condemned.
38 Then some of the Scribes and Pharisees interposed, say-
39 ing, Teacher, we desire to see a sign from thee. In reply to
which he said to them, An evil, and an adulterous generation
demand a sign, but no sign shall be given them, save the sign of
40 the prophet Jonas. For as Jonas was three days and three
nights in the belly of the great fish, so the son of man will be
41 three days and three nights in the heart of the earth. The
men of Ninive will be raised up at the judgment with this ge-
neration, and will condemn it; because they repented at the
proclamation of Jonas; and behold something greater than Jo-
42 nas is here. The queen of the south will be raised up at the
judgment with this generation, and will condemn it, because
she came from the extremities of the earth to hear the wisdom
of Solomon. And behold something greater than Solomon is
here.
43 When the unclean spirit hath gone out of the man, it walk-
44 eth through dry places seeking rest, but doth not find it. Then

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*Neither in the present age (that is the age under the Mosaic law) nor in that to come (i. e. the age under the Messiah.)

it saith I will return to my habitation from which I came out.
And when it is come, it findeth it unoccupied, swept and fur-
45 nished. Then it goeth and bringeth with it seven other spirits
worse than itself, and they enter and dwell there. So the last
state of that man is worse than the first. Thus also will it be
with this wicked generation.
46 Now, while he was speaking to the people, lo! his mother
and his brethren were standing without, desiring to speak with
47 him. And one said to him, lo! thy mother and thy brethren
48 are standing without, desiring to speak with thee. In reply to
which he said to him who told him, Who is my mother? And
who are my brethren? Then, stretching out his hand towards
his disciples, he said, Behold my mother, and my brethren! for
whoever will do the will of my father who is in heaven, the
same is my brother and sister and mother.
XIII. And on the same day, Jesus having gone out of the
2 house, sat down by the sea side; but such great multitudes
3 flocked to him that he went on board the vessel and sat down,
and all the multitude stood on the shore, and he spake many
4 things to them in parables, saying, Behold the sower went out
to sow; and as he was sowing, some grains fell on the high-
5 way and the birds came and devoured them. And others fell
on rocky ground, where they had little earth; these sprang up
immediately, because they had no depth of soil; but soon as
6 the sun arose they were scorched; and for want of root wither-
7 ed away: and some fell among the thorns, and the thorns
8 sprang up and choaked them. And some fell on good ground
and yielded increase; some an hundred; some, sixty; and
9 some, thirty fold. Whoever hath ears to hear, let him hear.
10 Then the disciples accosted him, saying, Why speakest
11 thou to them in parables? And he in reply said to them, To
you it hath been granted to know the secrets of the reign of
12 the heavens; but to them it hath not been granted. For to him
who improveth, more shall be given and he shall abound: but
from him who improveth not, even that which he hath shall
13 be taken. To them I speak in parables for this reason, be-
cause they overlook what they see, and are inattentive to what

they hear;* and they do not understand, and in them is fulfilled
14 this prophesy of Esaias, which saith, "Hearing you shall hear,
though you may not understand, and seeing you shall see,
15 though you may not perceive; for the heart of this people is
callous, and their ears are dull of hearing, and they have shut
their eyes, that for a while they may not see with their eyes
and hear with their ears, and understand with their heart, and
16 return that I may heal them.†" But blessed are your eyes, be-
17 cause they see, and your ears, because they hear. For verily
I say to you, "Many prophets and righteous men have ear-
nestly desired to see what you see, and have not seen them;
18 and to hear what you hear and have not heard them. Hear
19 then the parable of the sower. When any one heareth the doc-
trine of the kingdom and doth not mind it, the evil one com-
eth and snatcheth away what was sown in his heart. This is
20 the meaning of that sown on the highway. And that sown on
rocky ground denoteth him, who, upon hearing the word, re-
21 ceiveth it at first with joy, but not having it rooted in him, it
is only temporary; and when tribulation and persecution com-
eth on account of the word, he is immediately stumbled.
22 And that sown among thorns denoteth him, who heareth
the word, but worldly care and the delusion of riches choak
23 the word and it becometh unfruitful. But that sown on good
ground denoteth him who heareth and mindeth the word, and
who beareth fruit and bringeth forth, one a hundred, and ano-
ther sixty, and another thirty fold.
24 Another parable he stated to them, saying, The reign of
the heavens may be compared to a man sowing good seed in
25 his field. But when the men were asleep; his enemy came and
26 sowed darnel among the wheat, and went away. And when the
blade sprang up and put forth the ear, then the darnel appear-
27 ed. Whereupon the servants of the householder came and said
to him, Master, didst thou not sow good seed in thy field?
28 Whence then hath it darnel? And he said to them, An enemy
hath done this. Then the servants said to him, Is it thy plea-

* Literally, because, seeing they see not: and, hearing, they hear not. † Es. 6. 9.

29 sure then that we go and weed it out? And he said, No. Per-
haps in weeding out the darnel you may pull up the wheat
30 with it. Let them both grow together till the harvest. And at
the season for reaping I will say to the reapers, Gather the
darnel first and bind it in bundles to be burned; then gather
the wheat into my barn.
31 Another parable he stated to them, saying, The reign of
the heavens is like a grain of mustard seed which a man took
and sowed in his field, which is indeed the smallest of all seeds,
32 but which, when grown, is the largest of the herbs and be-
cometh a tree, so that the birds of the air come and take
shelter among the branches.
33 Another parable he stated to them, saying, The reign of
the heavens is like leaven which a woman took and covered
up in three measures of meal, till the whole was leavened.
34 All these things Jesus spake to them in parables, and did
35 not speak to them without a parable, so that there was a full
accomplishment of that which was spoken by the prophet,
saying, I will open my mouth with parables, I will utter things
kept hid from the foundation of the world.*
36 Then Jesus dismissed the multitude and went into the
house, and his disciples came to him and said, Explain to us
37 the parable of the darnel in the field. And he answering, said
38 to them, He who soweth the good seed is the son of man.
The field is the world. The good seed are the children of the
39 kingdom, and the darnel are the children of the evil one. The
enemy who sowed it is the devil. The harvest is the conclusion
40 of the age, and angels are the reapers. As the darnel therefore
is gathered and burned with fire, so shall it be at the conclusion
41 of this age. The son of man will send his angels, and they will
gather out of his kingdom all the stumbling blocks, and the
workers of iniquity, and cast them into the fiery furnace.
42 Weeping and gnashing of teeth will be there. Then shall the
43 righteous shine like the sun in the kingdom of their father.
Whoever hath ears to hear, let him hear.
44 Again the kingdom of the heavens is like treasure hid in

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*Ps. 78. 2.

the field, which, when a man found, he concealed, and for
joy thereof goeth away and selleth all that he hath, and pur-
chaseth that field.
45 Again the kingdom of the heavens is like a merchant in
46 quest of fine pearls, who, having met with one of great va-
lue, went and sold all that he had and purchased it.
47 Again the kingdom of the heavens is like a sweep net cast
48 into the sea, which enclosed fishes of every kind, which, when
it was full, they dragged to the shore; and then sitting down,
49 gathered the good into vessels and threw the bad away. So
shall it be at the conclusion of this age. The angels will go
forth and sever the wicked from among the righteous and cast
50 them into the fiery furnace. Weeping and gnashing of teeth
will be there.
51 Jesus saith to them, Have you understood all these? They
52 say to him, Yes, Master. Then he said to them, Every Scribe
then who is instructed for the kingdom of heaven is like a
master of a family who bringeth out of his treasury things
new and old.
53 Now when Jesus had finished these parables he departed
thence; and being come into his own country, he taught them
54 in their synagogues, so that they were astonished, and said,
Whence hath this man this wisdom and these miraculous
55 powers? Is not this the carpenter's son? Is not his mother
called Mary, and his brethren, James and Joses and Simon
56 and Judas? And his sisters, are they not all among us?
Whence then hath this man all these things? And they were
57 stumbled at him. Thereupon Jesus said to them, A prophet
is not without honour save in his own country and in his own
family. So he did not perform many miracles there because
of their unbelief.
XIV. At that time Herod the tetrarch* hearing of the fame
2 of Jesus, said to his servants, This is John the Baptist. He is
3 raised from the dead, and therefore miracles are performed by

*Tetrarch, the governor of a fourth part of a country. The kingdom of Herod the great being divided into four parts, this son, called Herod Antipas, had one of those parts.

him. (For Herod had apprehended John and bound him, and
put him in prison on account of Herodias, the wife of his bro-
4 ther Philip : for John had said to him, It is not lawful for thee
5 to have her. Upon which Herod would have put him to death,
but he was afraid of the people, because they looked upon
6 him as a prophet. But when Herod's birth day was kept, the
daughter of Herodias danced before the company and pleased
7 Herod. Whereupon he promised with an oath to give her
8 whatever she would ask. And she at the instigation of her
mother, said, Give me here in a basin the head of John the Bap-
9 tist. Though the king was sorry, yet from a regard to the
10 oath and the guests, he ordered it to be given her. So he sent
11 and beheaded John in the prison. And his head was brought
in a basin and given to the damsel, who carried it to her mo-
12 ther. And his disciples went and took up the body, and
13 buried it, and came and told Jesus.) When Jesus heard this he
departed thence, in a vessel, privately, to a desert place; and
the people, being informed, followed him by land out of the
14 cities. And when Jesus landed he saw a great multitude, and
15 had compassion on them, and healed their sick. And towards
evening his disciples accosted him, saying, This is a desert
place and the hour* is now past, dismiss the multitude that
16 they may go to the villages and buy themselves victuals. And
Jesus said to them, They need not go. Give them, ye your-
17 selves, something to eat. And they said, We have here only
18 five loaves and two fishes. Whereupon he said, Bring them
hither to me. Then he ordered the multitude to arrange them-
19 selves, as at table, on the grass. And having taken the five
loaves and the two fishes, he looked up to heaven and pro-
nounced a blessing. Then he brake and gave the loaves to
the disciples and the disciples [distributed] them to the mul-
20 titudes. And they all ate and were satisfied. And there were
carried away twelve panniers full of the fragments which re-
21 mained. Now they who had eaten were about five thousand
men, besides women and children.

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*Meaning the ninth hour answering to our three o'clock in the afternoon, the time of offering the evening sacrifice.

22 Then Jesus immediately constrained his disciples to em-
bark, and cross over to the other side before him, while he
23 dismissed the multitudes. And when he had dismissed the
multitudes he went up, by himself, to the mountain, to pray.
24 And in the course of the eve, he was there alone, and the ves-
sel was now in the midst of the sea tossed by the waves, for
25 the wind was contrary. And in the fourth watch* of the night,
26 Jesus went to them, walking on the sea. When the disciples
saw him walking on the sea, they were terrified, and said it
27 is an apparition, and cried out for fear. Thereupon Jesus im-
mediately spake to them, saying, Take courage: it is I: be
28 not afraid. In reply to which Peter said, Master, if it be thou,
29 bid me come to thee on the water. And Jesus said, Come.
So Peter having gone down from the vessel, walked on the
30 waves to go to Jesus. But perceiving the wind strong, he was
afraid, and, beginning to sink, he cried out, saying, Master, save
31 me. And Jesus immediately stretched forth his hand and took
hold of him, saying, Distrustful man, why didst thou doubt?
32 And when they were come into the vessel the wind ceased.
33 And they who were in the vessel came and bowed down to
34 him, saying, Thou art indeed Son of God. And when they
had crossed over, they landed in the territory of Gennesaret.
35 And the men of that place, knowing him, sent to all the coun-
try around, and they brought to him all that were sick, and
intreated him that they might only touch the tuft of his man-
tle. And as many as touched were perfectly cured.
XV. Then some Scribes and Pharisees from Jerusalem ac-
2 costed Jesus, saying, Why do thy disciples transgress the doc-
trine of the elders? For they do not wash their hands when
3 they eat bread. In reply to which he said to them, Why do
you transgress the commandment of God, from a regard to
4 your doctrines? For God commanded saying, "*Honour thy
father and thy mother:*" and "*whosoever revileth father or*
5 *mother let him be put to death:*" but you say, "*Whoever shall say
to his father or to his mother, Let that by which thou mightest
be benefited by me, be dedicated,*" must not honour either his

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* The day from sun rise to sun set, was divided into twelve hours, and the night into four watches.

6 father or his mother. "Thus you have annulled the command-
7 ment of God from a regard to your doctrines. Hypocrites!
8 well did Esaias prophesy concerning you, saying, This people
draw near to me with their mouth; and with their lips they
9 honour me, but their heart is far from me; and in vain do they
worship me, teaching doctrines, the commands of men.*"
10 Then having called the multitude to him, he said to them,
11 Hear and understand; It is not that which goeth into the
mouth which defileth the man; but it is that which cometh
out of the mouth, which defileth the man.
12 Then his disciples coming to him said, Dost thou know
that the Pharisees, when they heard that saying, were offended?
13 In reply to which he said, Every plant which my heavenly
14 father hath not planted, is to be rooted up. Let them alone.
They are blind leaders of blind. Now if the blind lead the
blind, they will both fall into a ditch.
15 Then Peter addressing him said, Explain to us this para-
16 ble. Whereupon Jesus said, Are you also yet without under-
17 standing? Do you not yet perceive, that whatever entereth
in at the mouth, goeth into the belly, and is thrown out into
18 the sink? And that what proceed from the mouth come from
19 the heart, and that these defile the man? For out of the heart
come malicious surmises, murders, adulteries, fornications,
20 thefts, false testimonies, calumnies. These are the things
which defile the man: but to eat with unwashen hands doth
not defile the man.
21 Then Jesus having left that place, withdrew into the con-
22 fines of Tyre and Sidon. And lo! a Chananitish woman from
those quarters came out and cried with a loud voice, saying
to him, Have pity on me, O my lord, Son of David; my
23 daughter is grievously afflicted by a demon. But he made her
no answer. Then his disciples came near and intreated him,
24 saying, Dismiss this woman, for she crieth after us. And he
in reply said, My mission is only to the lost sheep of the house
25 of Israel. She nevertheless advanced, and prostrating herself
26 before him, said, O my lord, help me. Whereupon he in reply
said, It is not seemly to take the childrens' bread and cast

* Es. 29. 13.

27 it to the dogs. And she said, True, Sir. Yet even the dogs eat
28 of the crumbs which fall from their master's table. There-
upon Jesus in reply said to her, O woman, great is thy faith;
Be it to thee as thou desirest. And from that instant her daugh-
ter was healed.
29 When Jesus left that place he came nigh to the sea of
Galilee, and having ascended the mountain, he sat down there,
30 and great multitudes flocked to him, bringing with them the
lame, the blind, the dumb, the cripple and many others, whom
31 they laid at the feet of Jesus, and he healed them; insomuch
that the people beheld with amaze the dumb speaking, the
cripple sound, the lame walking, and the blind seeing, and
they glorified the God of Israel.
32 Then Jesus called his disciples and said, I have compas-
sion on the multitude, because they have attended me now
three days, and have nothing to eat. I will not send them away
33 fasting. Perhaps they may faint on the road. Thereupon his
disciples say to him, Whence can we get loaves enough, in a
34 wilderness, to satisfy so great a multitude? And Jesus saith
to them, How many loaves have you? And they said, Seven,
35 and a few small fishes. Then commanding the multitude to
36 recline on the ground, he took the seven loaves and the fishes,
and having given thanks, he broke and gave to his disciples;
37 and the disciples [distributed] to the people. And when they
had all eaten and were satisfied, there were carried off seven
38 baskets full of the fragments left. Now they who had eaten
were about four thousand men, besides women and children.
39 Then having dismissed the multitude, he embarked and
XVI. came to the coast of Magdala. And the Pharisees and the
Sadducees having come thither with a view to try him, desir-
2 ed that he would show them a sign from heaven. Whereupon
he in reply said to them, When it is evening you say, It will
3 be fair weather, for the sky is red: and in the morning, there
will be a storm to day, for the sky is red and lowering. Hypo-
crites! you know how to distinguish the appearance of the sky,
4 and can you not discern the signs of the times? An evil and
adulterous generation demand a sign, but no sign shall be given
them, save that of the prophet Jonas. So leaving them he de-
parted.

5 Now his disciples, going to the other side, had forgotten to
6 bring with them loaves of bread. And Jesus said to them,
Take heed and beware of the leaven of the Pharisees and the
7 Sadducees. Whereupon they reasoned among themselves,
8 saying, It is because we have not brought loaves with us. And
Jesus knowing this, said to them, Why do ye reason among
yourselves, O ye of little faith, because you have not brought
9 loaves? Have you yet no reflection? Or do ye not remember
the five loaves among the five thousand, and how many pan-
10 niers you carried off; nor the seven loaves among the four
11 thousand, and how many baskets you carried off? How is it
that you do not understand that I did not speak to you of
bread, when I cautioned you to beware of the leaven of the
12 Pharisees and the Sadducees? Then they understood that he
did not caution them against the leaven of the bread, but
against the doctrine of the Pharisees and Sadducees.

13 When Jesus was going to Cæsarea-philippi, he asked his
14 disciples, saying, Who do men say that I, the son of man, am?
And they said, Some say, John the baptist; and some, Elias;
15 and some Jeremias, or one of the prophets. He saith to them,
16 And who do ye say that I am? Upon this Peter, in reply, said,
17 Thou art THE CHRIST, the son of the living God. And Jesus
answering, said to him, Happy art thou, Simon Barjona; for
flesh and blood hath not revealed this to thee, but my father
18 who is in heaven. Now I say to thee, Thou art named Peter,
[a rock,*] and upon this very rock I will build my church, and
19 the gates of Hades† shall not prevail against it. And I will
give thee the keys of the kingdom of the heavens; and what-
soever thou shalt bind on the earth, will be bound in the hea-
vens; and whatsoever thou shalt loose on the earth, will be
20 loosed in the heavens. Then he charged his disciples not to
tell any one that he, Jesus, is the Christ.

21 From that time Jesus began to point out to his disciples
that he must go to Jerusalem, and suffer many things from the
elders, and chief priests and scribes, and be put to death, and
22 raised again on the third day. Upon which Peter, taking him

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* This is the meaning of his name translated from the Greek.

† *Hades*, the place, mansion or habitation of departed spirits.

aside, began to check him, saying, Mercy on thee, O my
23 Lord! This cannot befal thee. But he, turning, said to Peter,
Get thee behind me, Satan. Thou art an obstacle in my way.
For thou hast not thy mind bent on the things of God; but on
24 the things of those men. Then Jesus said to his disciples, If
any one wisheth to follow me, let him deny himself, and take
25 up his cross, and follow me. For whoever wisheth to save his
life shall lose it; and whoever shall lose his life for my sake,
26 shall find it. For what will a man be profited, if he should gain
the whole world, and be punished with the forfeit of his life?
27 Or, what will not a man give as a ransom for his life? For the
son of man will come in the glory of his father, with his angels,
and will then render to every one according to his actions.
28 Verily I say to you, There are some of them standing here who
shall not taste death until they see the son of man coming in
his kingdom.

XVII. And after six days, Jesus taketh Peter, and James, and
John, his brother, and bringeth them up privately to a high
2 mountain, and was transfigured before them. His face shone
3 like the sun: and his raiment became white as the light. And
behold there appeared to them Moses and Elias, conversing
4 with him. Whereupon Peter, addressing Jesus, said, Master,
it is well that we are here. If thou pleasest let us make here
5 three booths, one for thee, and one for Moses, and one for Eli-
as. While he was yet speaking, behold! a bright cloud over-
shadowed them; and lo! from the cloud, a voice, saying, This is
6 my Son, the Beloved, in whom I am well pleased. Hear ye him.
Upon hearing this the disciples fell on their face and were great-
7 ly affrighted. But Jesus came and touched them, and said,
8 Arise, Be not afraid. And having lifted up their eyes they saw
9 none but Jesus only. And as they were coming down from the
mountain, Jesus charged them, saying, Tell no one what you
have seen, until the son of man shall have risen from the dead.
10 Then his disciples asked him, saying, Why then do the Scribes
11 say, that Elias must come first? In reply to which, Jesus said
to them, Elias indeed cometh first and is to finish and begin all
12 anew. Now I say to you, Elias is already come and they did not
know him, but have treated him as they pleased. In the same
13 manner also the son of man will soon suffer by them. Then

the disciples understood that he spake to them of John the baptist.
14 And when they were come to the multitude, there came
to him a man, who falling on his knees, said, O sir, have pity
on my son; for he is afflicted with an epilepsy, and suffereth
15 grievously. For he often falleth into the fire and often into the
16 water. I brought him to thy disciples, but they could not
17 cure him. And Jesus answering, said, O faithless and perverse generation! How long shall I be with you? How long
18 shall I endure you? Bring him hither to me. Then Jesus rebuked the demon and it went out of him, and from that hour
the child was cured.
19 Then the disciples came to Jesus in private, and said, Why
could not we cast it out? And Jesus said to them, Because of
20 your unbelief. For verily I say to you, If you have faith as a
grain of mustard seed, you might say to that mountain, Remove hence to yonder place; and it would remove; and no-
21 thing would be impossible to you: but this kind [of power]
goeth not forth, unless by prayer and fasting.
22 Now while they remained in Galilee Jesus said to them,
The son of man will soon be delivered into the hands of men,
23 and they will put him to death; and on the third day he will be
raised up. And they were exceedingly grieved.
24 And when they were come to Capernaum, the receivers of
the assessments for the Temple came to Peter, and said, Doth
25 your teacher pay the didrachm?* He saith, Yes. And when he
26 came into the house, before he spake, Jesus said to him, What
thinkest thou Simon? Of whom do the kings of the earth re-
27 ceive assessments? Of their own sons or of others? Peter saith
to him, Of others. Jesus saith to him, The sons then surely
are free. However, that we may not offend them, go to the
sea, and throw in a hook, and take the first fish that cometh

* That is two drachmas. The drachma was a piece of money, in value nearly equal to a quarter of a dollar; two drachmas make a didrachm, and two didrachms make a stater, nearly equal to a dollar: this was, as Josephus tells us, assessed and collected or repairing the temple.

up; and having opened its mouth thou wilt find a *stater:* take
that and give it to them for me and thee.

XVIII. At that time the disciples came to Jesus, say-
2 ing, Who is to be greatest in the kingdom of the heavens?
Whereupon Jesus, having called to him a little child, placed
3 it in the midst of them and said, Verily I say to you, Unless
you be changed, and be like children you shall never enter
4 the kingdom of the heavens. Whosoever therefore shall hum-
ble himself as this little child, he is of higher dignity in the
5 kingdom of the heavens. And whoever shall receive one such
6 child in my name, receiveth me. But whoever shall occasion
the stumbling of one of such little ones who believe in me,
better were it for him that an upper millstone were hanged
about his neck and that he were whelmed in the depth of the
7 sea. Alas for the world because of these stumbling blocks, for
these stumbling blocks must needs come: but alas for the
8 man by whom the stumbling block cometh. If then thy hand
or thy foot occasioneth thy stumbling, cut them off and cast
them from thee. It is better for thee to enter lame or maimed
into life, than having two hands or two feet to be cast into the
9 fire which is everlasting. And if thine eye occasioneth thy
stumbling, pluck it out and cast it from thee; it is better for
thee to enter into life with but one eye, than having two eyes
10 to be cast into the vale of that fire. Take heed that you despise
not one of these little ones; for I say to you, Their angels in
11 heaven do continually behold the face of my father who is in
heaven. For the son of man is come to save that which was
lost.

12 What think you? If any man hath an hundred sheep,
and one of them go astray, doth he not leave the ninety nine
13 on the mountains, and go in quest of the stray? And if he hap-
pen to find it, verily I say to you, he rejoiceth over it more
14 than over the ninety nine which went not astray. Thus it is
not the will of your father who is in heaven that one of these
15 little ones should be lost. Wherefore if thy brother trespass
against thee, go and expostulate with him when thou and he
are alone. If he hearken to thee thou hast gained thy brother.
16 But if he will not hearken to thee, then take with thee one or
two, that by the testimony of two or three witnesses every

17 thing may be ascertained. And if he disregard them, tell the
congregation; and if he disregard the congregation, let him be
18 to thee as the heathen and the publican. Verily I say to you,
whatsoever ye shall bind on the earth will be bound in heaven;
and whatsoever ye shall loose on the earth will be loosed in
19 heaven. Again I say to you, If two of you agree on the earth
touching any thing which they may ask, it will be done for
20 them by my father who is in heaven. For where two or three
are assembled for my name I am there in the midst of them.
21 Then Peter accosting him, said, Master, how often is my
brother to trespass against me and I to forgive him? Till seven
22 times? Jesus saith to him, I do not say to thee seven times,
23 but seventy times seven. In this respect the reign of the
heavens may be compared to a certain king who determined
24 to settle accounts with his servants. And having begun to set-
tle; there was one brought to him, who owed him ten thousand
25 talents.* And as he had not wherewithal to pay; his lord or-
dered him and his wife and all that he had, to be sold and pay-
26 ment to be made. The servant therefore falling prostrate be-
fore him, saith, Have patience with me, my lord, and I will
27 pay thee all. And the lord of that servant, being moved with
28 compassion, dismissed him and forgave him the debt. And as
that servant was going out, he met one of his fellow servants
who owed him a hundred deniars;† and seizing him by the
29 throat, he said, Pay me what thou owest. His fellow servant
therefore falling at his feet, besought him, saying, Have pa-
30 tience with me and I will pay thee all. And he would not; but
went and cast him into prison until he should pay the debt.
31 When his fellow servants saw this they were deeply affected
32 and went and told their lord all that was done. Thereupon his
33 lord having called him in, saith to him, Thou wicked slave, I
forgave thee all that debt at thy entreaty; shouldst thou not
then have had compassion on thy fellow servant as I had on
34 thee? So his lord, being incensed, delivered him to the exe-

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*A talent was equal to three thousand didrachms or fifteen hundred dollars.

†A deniar was a piece of money equal to about one eighth of a dollar.

cutioners of justice until he should pay all that was due to
35 him. Thus also will my heavenly father deal with you, if you
do not from your hearts forgive, every one the trespasses of
his brother.
XIX. When Jesus had finished these discourses he departed
from Galilee and came to the borders of Judea, on the bank
2 of the Jordan. And great multitudes followed him, and he
3 healed them there. And the Pharisees came to him, and try-
ing him said, Is it lawful for a man to put away his wife for
4 every fault? In reply to which he said to them, "Have you
not read that the Creator at the beginning made them a male
5 and a female?" Moreover he said, "For this cause a man is
to leave his father and his mother, and cleave to his wife, and
6 they two shall be one flesh; so that they are no longer two
but one flesh. Therefore what God hath conjoined, let not
7 man separate." They say to him, Why then did Moses com-
8 mand to give a bill of divorce and dismiss her? He saith to
them, Because of your intractable disposition Moses permit-
ted you to put away your wives; but it was not so from the
9 beginning. Now I say to you, Whosoever shall put away his
wife, except it be for whoredom and shall marry another,
committeth adultery: and he who marrieth her who was put
10 away committeth adultery. His disciples say to him, If such
be the case between the husband and wife, it is not expedient to
11 marry. Whereupon he said to them, All men cannot admit
12 this inference. But with respect to them to whom it is granted
(for there are some who have been eunuchs from their birth,
and some have been made eunuchs by men, and there are
some who have made themselves eunuchs for the kingdom of
heaven) let him admit it, who can admit it.
13 Then children were brought to him that he might lay his
hands on them and pray for them; and his disciples rebuked
14 them. Whereupon Jesus said, Let the children alone, and do
not hinder them to come to me; for of such is the kingdom
15 of the heavens. And when he had laid his hands on them he
departed thence.
16 And behold there came one who said to him, Good teach-
er, what good thing shall I do, that I may have an everlasting
17 life? In reply to which Jesus said to him, Why callest thou

me good? There is none good but God only. But if thou
18 desirest to enter into that life, keep the commandments. He
saith to him, Which? And Jesus said, These—Thou shalt
not commit murder—Thou shalt not commit adultery—Thou
19 shalt not steal—Thou shalt not bear false witness—Honour
20 thy father and thy mother—and, Thou shalt love thy neigh-
bour as thyself. The youth said to him, All these I have kept
21 from my childhood. What do I yet lack? Jesus said to him,
If thou wishest to be perfect, go, sell thy estate, and give to
22 the poor; and thou shalt have treasure in heaven. Then come
and follow me. Upon hearing this word, the youth went away
23 sorrowful; for he had great possessions. Thereupon Jesus
said to his disciples, Verily I say to you, With difficulty will
24 a rich man enter the kingdom of heaven. Again I say to you,
It is easier for a camel to pass through the eye of a needle
25 than for a rich man to enter the kingdom of God. When his
disciples heard this they were greatly astonished and said, Who
26 then can be saved? Thereupon Jesus looking earnestly at
them said, With men this is impossible; but with God all
27 things are possible. Then Peter addressing him said, Behold
we have left all and followed thee, what then shall we have?
28 Thereupon Jesus said to him, Verily I say to you, With respect
to you who have followed me, at the renovation, when the son of
man shall sit on the throne of his glory, you also shall sit on
29 twelve thrones judging the twelve tribes of Israel. And every
one who hath forsaken houses, or brethren, or sisters, or father,
or mother, or wife, or children, or fields for the sake of my
name, shall receive an hundred fold compensation.—He shall
30 indeed inherit an everlasting life. But many will be first who
XX. are last; and last, who are first. For the reign of the
heavens is like a householder who went out early in the morn-
2 ing to hire labourers for his vineyard. And having agreed with
some labourers for a deniar* a day, he sent them to his vine-
3 yard. And going out about the third hour † he saw some
standing in the market place, unemployed, and said to them,

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* A Roman silver coin. See ch. 18. 28.

† The third hour about nine o'clock, A. M. The sixth noon. The ninth three, and the eleventh about five, P. M.

4 Go ye also to the vineyard and I will give you what is reason-
5 able—So they went. Again about the sixth and ninth hour he
6 went out and did the same. And having gone out about the
eleventh hour, he found others standing unemployed, and saith
to them, Why have you stood here all the day unemployed?
7 They say to him, Because no one hath hired us. He saith to
them, Go ye also to the vineyard and you shall receive what
8 is reasonable. And in the evening the owner of the vineyard
said to his steward, Call the labourers and pay them their
9 wages, beginning with the last and ending with the first. So
they who had been hired at the eleventh hour, came and re-
10 ceived every one a deniar. And when the first hired came,
they expected to receive more; but they also received every
11 one a deniar. And when they received it, they murmured
12 against the householder, saying, These last have worked but
one hour, and thou hast made them equal to us, who have borne
13 the burden, and the heat of the day. But he in reply said to
one of them, Companion! I do thee no wrong. Didst thou
14 not agree with me for a deniar: take what is thine and go thy
15 way. It is my will to give this last as much as to thee. Is it
not lawful for me to do what I please with mine own? Is thine
16 eye evil because I am good? So the last shall be first, and
the first last. For there are many called, but few chosen.
17 As Jesus was going up to Jerusalem, he took the twelve
18 disciples apart on the road and said to them, Behold we are
going up to Jerusalem, and the son of man will be delivered up
19 to the chief priests and Scribes; and they will condemn him to
death, and deliver him up to the Gentiles to be mocked, and
scourged, and crucified, and on the third day he will rise again.
20 Then the mother of Zebedee's children came to him with
her sons, and, prostrating herself, asked a favour of him.
21 Whereupon he said to her, What is thy desire? She said to
him, Grant that these two sons of mine may sit, one on thy
22 right hand and the other on thy left in thy kingdom. In reply
to which Jesus said, You do not know what you ask. Can you
drink the cup which I shall soon drink; and be baptized with
23 the baptism, with which I am baptized? They say to him,
We can. Then Jesus saith to them, You will indeed drink
my cup and be baptized with the baptism with which I am

baptized: but to sit on my right hand, and on my left, is not
mine to give, unless to them for whom it is prepared by my
24 father. When the ten heard, they were moved with indigna-
25 tion against the two brothers. Whereupon Jesus having called
them to him, said, You know that the chiefs of the nations
exercise dominion over them; and they who are grandees ex-
ercise authority over them: but it shall not be so among you.
26 But whoever among you would wish to be great, let him be
27 your attendant. And whoever among you would wish to be
28 first, let him be your servant; even as the son of man came
not to be waited on, but to wait, and to give his life a ransom
for many.
29 Now when they were going from Jericho a great multi-
30 tude followed him. And lo! two blind men who sat by the
way side, hearing that Jesus was passing by, cried, saying,
31 Have pity on us, O master, son of David. And when the peo-
ple reprimanded them that they might hold their peace, they
32 cried the louder, saying, Have pity on us, O master, son of
David. Whereupon, Jesus, stopping, called them and said,
What do you desire me to do for you? They say to him,
33 Sir! that our eyes may be opened. And Jesus had compas-
34 sion and touched their eyes; and instantly they received sight.
And they followed him.
XXI. And when they approached Jerusalem and were come
2 to Bethphage, near to the mount of olives, then Jesus sent
two disciples, saying to them, Go to that village which is over
against you, and straightway you will find an ass tied and a colt
3 with her. Loose her and bring them to me. And if any one
say any thing to you; say, The Lord hath need of them and
4 will quickly send them back. Now all this was done, so that
there was an accomplishment of what was spoken by the pro-
5 phet, saying, "Say to the daughter of Sion, Behold thy king
cometh to thee, meek and mounted on an ass; even on a
6 young colt the foal of an ass.*" So the disciples went, and hav-
ing done as Jesus commanded them, they brought the ass and
the colt and threw their mantles on them, and set him thereon.

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*Zach. 9. 9.

8 And the greater part of the multitude threw their mantles on
the way, and some cut branches from the trees and strewed
9 them in the way. And the crowds that went before, and they
who followed, shouted, saying, Hosannah to the son of David! Blessed he, who is coming in the name of the Lord!
10 Hosannah in the highest! And as he entered Jerusalem, all
11 the city was in commotion, saying, Who is this? And the
multitude said, This is Jesus the prophet, who is of Nazareth
12 in Galilee. And Jesus went into the temple of God and drove
out all those who were selling and buying in the temple, and
overturned the tables of the money changers and the stalls of
13 them who sold doves, and said to them, It is written, "My
house shall be called a house of prayer,*" but you have made
14 it a den of robbers. Then the blind and the lame came to him
in the temple and he healed them.

15 When the chief priests and the Scribes saw the wonders
which he did, and the children shouting in the temple, and say-
16 ing, Hosannah to the son of David, they were filled with indignation, and said to him, Hearest thou what these say? Jesus
saith to them, Yes. Have you never read, "From the mouth
17 of babes and sucklings thou hast perfected praise?†" Then
leaving them he went out of the city to Bethany and lodged
there.

18 In the morning, when he was coming to the city, he was
19 hungry, and seeing a fig tree near the way, he went to it and
found nothing thereon but leaves. Whereupon he saith to it,
20 Henceforward let no fruit ever grow on thee. And immediately the fig tree withered. When the disciples saw this they
expressed astonishment, saying, How suddenly the fig tree is
21 withered! And Jesus answering, said to them, Verily I say to
you, if you have faith, without wavering, you may do not only
as much as is done to this fig tree; but if you should even say
to that mountain, Be thou lifted up and thrown into the sea, it
22 shall be done. And whatever you ask in prayer, with faith,
you shall obtain.

23 And when he was come to the temple, the chief priests and

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*Esaias 56. 7. †Ps. 8. 2.

the elders of the people came to him as he was teaching, and
said, By what authority dost thou these things? And, Who
24 gave thee this authority? In reply to which, Jesus saith to them,
Let me also ask you a question, which if you answer me, I
will tell you by what authority I do these things. Whence was
25 the baptism of John? From heaven, or of men? Upon this they
reasoned among themselves, saying, if we say, From heaven,
26 he will say, Why then did you not believe him: and if we
say, Of men, we fear the people; for they all hold John as a
27 prophet. So in answer to Jesus, they said, We cannot tell.
Thereupon Jesus said, Neither do I tell you by what authority
28 I do these things. But what think you? A man had two sons.
And coming to the first, he said, Son, go work to day in my
29 vineyard. And he in reply said, I will not. But afterwards he
30 repented and went. And coming to the second, he ordered him
in like manner; and he in reply said, I will, sir; but did not go.
31 Which of the two did the will of his father? They say to him,
The first. Jesus saith to them, Verily I say to you, The publi-
cans and the harlots lead the way for you to the kingdom of
32 God. For John came to you in the way of righteousness, and
you believed him not: but the publicans and the harlots be-
lieved him. And though you saw this, you did not afterwards
repent and believe him.

33 Hear another parable. There was a certain landlord who
planted a vineyard and hedged it around, and dug therein a
wine lake, and built a tower, and let it to tenants and went to
34 a distant country. And when the fruit season approached, he
35 sent his servants to the tenants to receive the fruits of it. But
the tenants seizing his servants, beat one and killed another,
36 and stoned another. Again he sent other servants in greater
number than the first, and they treated them in the same man-
37 ner. At last he sent to them his son, saying, They will reve-
38 rence my son. But when the tenants saw the son, they said
among themselves, This is the heir. Come let us kill him and
39 keep possession of his inheritance. So, seizing him, they turn-
40 ed him out of the vineyard and slew him. Now when the lord
of the vineyard shall come, what will he do to these tenants?
41 They say to him, "Wretches! he will put them to a wretched
death: and his vineyard he will let to others; who will render

42 him the fruits in their seasons!" Jesus saith to them, Have you
never read in the scriptures, "The stone which the builders
rejected was the very one for the head of the corner. This
[salvation] was from the Lord, and it is wonderful in our
43 eyes.*" Therefore I say to you, The kingdom of God shall
be taken from you and given to a nation producing the fruits
44 thereof. And he who falleth on that stone will be bruised, but
on whomsoever it shall fall, it will grind him to powder.
45 Now the chief priests and the Pharisees, when they heard
his parables, knew that he spake of them: but when they sought
to seize him, they were afraid of the multitude, because they
XXII. regarded him as a prophet. So Jesus, continuing his
2 discourse, addressed them again in parables, saying, The
reign of the heavens may be compared to a temporal king, who
3 made a marriage feast for his son. And he sent his servants
to call them who were invited to the wedding, but they would
4 not come. Again he sent other servants, saying, Tell them
who have been invited, Behold I have prepared my dinner.
My bullocks and my fatlings are killed and all things are rea-
5 dy. Come to the wedding feast. But they turned away with
indifference, one to his farm, and another to his merchandise;
6 and the rest seized his servants, insulted, and slew them.
7 When the king heard this he was incensed, and sent forth his
armies, and destroyed the murderers, and burned their city.
8 Then he saith to his servants, The wedding is indeed ready,
9 but they who have been invited are unworthy; Go ye therefore
to the highways, and invite to the wedding as many as you
10 meet with. Accordingly the servants went out to the highways
and assembled all that they met, bad and good. And the wedding
11 was plentifully supplied with guests. And when the king came
in to see the guests, he saw there a man who had not on a wed-
12 ding garment, and saith to him, Companion, how camest
13 thou hither without having on a wedding garment. And he
was struck speechless. Then the king said to the attendants,
Bind his hands and feet and carry him out and cast him into

* Ps. 118. 22.

14 the outer darkness. Weeping and gnashing of teeth will be
there. For there are many called, but few chosen.
15 Then the Pharisees went out and consulted how they might
16 ensnare him by a discourse. So they send to him their disci-
ples with the Herodians, saying, Teacher, We know that thou
art true and teachest the way of God truly, and carest for no
17 one. For thou respectest not the persons of men. Tell us
therefore what thou thinkest. Is it lawful to pay tribute to Cæ-
18 sar, or not? But Jesus, knowing their malice, said, Hypo-
19 crites! Why do ye try me? Shew me the tribute money. So
20 they brought him a deniar,* then he saith to them, Whose
21 image and inscription is this? They say to him, Cæsar's.
Then he saith to them, Render then to Cæsar the things which
22 are Cæsar's; and to God, the things which are God's. Upon
hearing this they were struck with surprise, and left him and
went away.
23 On the same day there came to him Sadducees, who say,
24 There is no future state. And they asked him, saying, Teach-
er, Moses said, If a man die, having no children, his brother
25 shall marry his wife, and raise up seed for his brother. Now
there were with us seven brothers. And the first married a wife
and died; and having no children, he left his wife for his bro-
26 ther. In like manner also the second and the third, even to the
27 seventh. And last of all, the woman also died: in the future state
28 therefore, whose wife shall she be of the seven? For they all
29 married her. In reply to which, Jesus said to them, Ye err,
30 not knowing the scriptures nor the power of God. For in the
future state, they neither marry, nor are given in marriage, but
31 are as the angels of God in heaven. But in respect to the revi-
val of the dead. Have you not read what was spoken to you
32 by God, saying, "I am the God of Abraham, and the God of
33 Isaak, and the God of Jacob.†" God is not the God of the
dead; but of the living. When the people heard this they were
astonished at his manner of teaching.
34 Now when the Pharisees heard that he had silenced the

* See ch. 20. 2.
† Ex. 3. 6.

Sadducees, they flocked about him for the same purpose.
35 And one of them, an expounder of the law, with a view to
36 try him, asked him this question, Teacher, which is the great
commandment in the law? Thereupon Jesus said to him,
37 Thou shalt love the Lord thy God, with all thy heart, and
38 with all thy soul, and with all thy mind. This is the first and
39 great commandment. And the second is like it, Thou shalt
40 love thy neighbour as thyself. On these two commandments
hang the whole law and the prophets.
41 Now while the Pharisees were together, Jesus asked them,
42 saying, What think ye concerning the CHRIST? Whose Son
43 is he? They say to him, David's. He saith to them, How
44 then doth David by the spirit call him LORD; saying, "The
Lord said to my Lord, Sit at my right hand, until I make
45 thine enemies thy footstool.*" If then David calleth him
Lord: how is he his son? And none could answer him a
46 word. Nor did any one presume from that day forward to ask
him any more questions.
XXIII. Then Jesus spake to the multitude and to his disci-
2 ples, saying, The Scribes and the Pharisees sit in Moses'
3 chair. Observe then and do whatever they enjoin you: but do
4 not act as they do. For they say and do not practise. For they
bind up heavy and insupportable burdens and lay them on
men's shoulders: but they themselves will not move them
5 with their finger. But all their works they do to be seen by
6 men. For this they make their phylacteries† broad, and en-
large the tufts‡ of their mantles, and love the uppermost places
7 at entertainments; and the first seats in the synagogues; and
8 salutations in places of public resort; and to be called by
men, Rabbi, Rabbi. But as for you, be ye not called Rabbi; for
9 one is your teacher, namely the Christ. Now as for you all, ye
are brethren, and should call no one on earth your father, for
10 one is your father, namely, he who is in heaven. Neither be
ye called leaders; for one is your leader, namely the Christ.
11 Let then the greatest among you be your attendant. For who-

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* Ps. 110. 1. † Phylacteries, scrips of parchment containing sentences of the law. ‡ See Numb. 15. 37. Deut. 22. 12.

12 soever exalteth himself, shall be humbled, but he who hum-
bleth himself, shall be exalted.
13 Now alas for you, Scribes and Pharisees, hypocrites! be-
cause you shut up the kingdom of the heavens against men.
For you neither enter in yourselves, nor suffer them who are
going in, to enter.
14 Alas for you, Scribes and Pharisees, hypocrites! because
you devour the houses of the widows; and for a pretext make
long prayers. For this you shall be punished with greater
severity.
15 Alas for you, Scribes and Pharisees, hypocrites! because
you traverse sea and land to make one proselyte; and when
he is gained, you make him doubly more a child of hell, than
yourselves.
16 Alas for you, blind guides, who say, To swear by the tem-
ple is not binding; but to swear by the gold of the temple is
17 binding. Foolish and blind! which is greater? The gold?
18 Or the temple which halloweth the gold? And, to swear by
the altar doth not bind; but to swear by the gift thereon is
19 binding. Foolish and blind! which is greater? The gift?
20 Or the altar which halloweth the gift? He therefore who
21 sweareth by the altar, sweareth by it and by all on it. And he
who sweareth by the temple, sweareth by it and by him who
22 dwelleth therein. And he who sweareth by heaven, sweareth
by the throne of God, and by him who sitteth upon it.
23 Alas for you, Scribes and Pharisees, hypocrites! because
you pay tithe of mint, and dill and cummin, and have neglect-
ed the weightier matters of the law—justice, mercy and fide-
lity. These you ought to have practised without omitting
24 those. Blind guides, you are skimming off the gnat, and swal-
lowing the camel.
25 Alas for you, Scribes and Pharisees, hypocrites! because
you cleanse the outside of the cup and the plate; but on the
26 inside they are full of rapine, and intemperance. Blind Pha-
risee, cleanse first what is within the cup, and the plate; so
the outside will be clean.
27 Alas for you, Scribes and Pharisees, hypocrites! because
you are like whitened sepulchres. These indeed appear beau-
tiful on the outside; but within they are full of dead men's

28 bones, and of all corruption. In like manner you also appear
outwardly to men to be righteous; but you are inwardly full
of hypocrisy and iniquity.
29 Alas for you, Scribes and Pharisees, hypocrites! because
you build the sepulchres of the prophets and adorn the monu-
30 ments of the righteous, and say, If we had been in the days
of our fathers we would not have been their accomplices in
31 the blood of the prophets. So you testify against yourselves
32 that you are the sons of them who killed the prophets. As for
33 you then, fill up the measure of your fathers. Serpents! brood
34 of vipers! how can you escape the punishment of hell? For
this, behold I am about to send you prophets, wise men and
Scribes: and some of them you will kill and crucify; and
some of them you will scourge in your synagogues, and per-
35 secute from city to city; that upon you may come all the
righteous blood shed upon the earth; from the blood of right-
eous Abel to the blood of Zacharias, son of Barachias, whom
36 ye slew between the temple and the altar. Verily I say to you,
All these things will come upon this generation.
37 O Jerusalem! Jerusalem! thou that killest the prophets and
stonest them who are sent to thee! how often have I desired to
gather thy children even as a hen gathereth her chickens under
38 her wings; but you would not! behold this house of yours
is left desolate for you. For I say to you, Henceforth you shall
not see me until you say, Blessed is he who is coming in the
name of the Lord.
XXIV. Then Jesus went out, and as he was going from the
temple, his disciples came to point out to him the buildings of
2 the temple. Whereupon he said to them, See ye not all these?
Verily I say to you, There shall not be left here one stone upon
3 another, which shall not be pulled down. And as he was sitting
on the mount of olives, his disciples came to him privately
and said, Tell us, when will these things happen; and what will
be the sign of thy coming and of the conclusion of this age?
4 Thereupon Jesus answering, said to them, Take heed that no
5 one seduce you. For many will come in my name, saying, I
6 am the Christ and will seduce many. As you will soon hear
of wars and rumours of wars, see that you be not troubled.
For all these things must happen, but the end is not yet. For

nation will rise against nation; and kingdom against king-
7 dom. And there will be famines and pestilences and earth-
8 quakes in divers places. Now all these are the beginning of
9 sorrows. Then they will deliver you up to affliction and put
you to death; and you will be hated by all nations on the ac-
10 count of my name. And many will then be stumbled and will
11 deliver up one another and hate one another. And many false
12 prophets will rise up and deceive many. And because iniquity
13 will abound, the love of many will grow cold. But he who
14 persevereth to the end shall be saved. The good news of the
kingdom shall indeed be proclaimed throughout the whole
15 world for a testimony to all the nations. And then will come
the end. Therefore when you see the abomination of desola-
tion, which was spoken of by Daniel the prophet, standing in
16 a holy place, (reader attend!) then let them who are in Judea
17 flee to the mountains : and let not him who is on the house top
18 go down, to carry away any thing out of the house, nor him who
19 is in the field turn back to take up his clothes. But alas for the
women with child and for them who give suck in those days.
20 Pray ye therefore that your flight may not be in the winter,
21 nor on a sabbath day. For there will then be great affliction,
such as hath not happened from the beginning of the world
22 till now: no, nor ever shall be. Indeed if those days were not
shortened, no flesh could escape. But for the sake of the cho-
23 sen, those days will be shortened. At that time if any say
24 to you, Lo! the Christ is here! or there! believe it not. For
false Christs and false prophets will rise up and give out*
great signs and wonders, so as to deceive, if it were possible,
25 even the chosen. Behold I have forewarned you. Therefore if
26 they say to you, Behold he is in the desert, go not out. Or, be-
27 hold he is in the secret apartments! do not believe them. For
as the lightning, which breaketh forth from the east, shineth
28 even to the west, so will the coming of the son of man be. For
wherever the carcass is, there will the eagles be assembled.
29 Now immediately after the tribulation of those days the sun

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*That is promise or propose, in this sense the Greek word is used by the Sep. Deut. 13. 1.

will be darkened and the moon will not give her splendour; and
the stars will fall from heaven, and the heavenly powers will
30 be shaken. And then will appear the sign of the son of man in
heaven. And then, all the tribes of the land will mourn: and
they shall see the son of man coming on the clouds of heaven,
31 with power and great glory. And he will send out his messen-
gers with a loud sounding trumpet, and they will gather his
chosen ones from the four winds—from one extremity of
heaven to the other.

32 Now learn this parable from that fig tree. When its branch-
es become tender and put forth leaves, you know that the
33 summer is near. So when you see all these things, know as-
34 suredly that he is near—at the door. Verily I say to you, This
generation shall not pass until all these things shall happen.
35 The heaven and the earth shall fail; but my words shall not
36 fail. But with respect to the day and the season, that none
knoweth, not even the angels of the heavens—none but my
37 father only. For as the days of Noe were, so also will this coming
38 of the son of man be. For as in those days, before the deluge,
they were eating and drinking, marrying and giving in mar-
39 riage, till Noe entered the ark; and they did not know till the
flood came and swept them all away; so will this coming of
40 the son of man be. Two men will then be in the field; the one
41 is taken and the other left. Two women will be grinding at
42 the mill, the one is taken and the other left. Watch therefore,
43 because you know not at what season your lord cometh. But
this you know, that if the master of a family knew at what
watch the thief would come, he would be upon guard and not
44 suffer him to break into his house. Be ye therefore ready pre-
pared, because the son of man cometh at an hour you least ex-
45 pect. Who is indeed the faithful and prudent servant, whom
his lord hath set over his household to give them their food in
46 due season. Happy that servant, whom his lord when he com-
47 eth shall find thus employed. Verily I say to you, he will set
48 him over all his estate. But if that servant being wicked should
49 say in his heart, My lord delayeth his coming; and begin to
50 beat his fellow servants, and to eat and to drink with drunk-
51 ards; the lord of that servant will come on a day he least ex-
pecteth, and at an hour of which he is not aware and will

scourge him in the severest manner* and assign him his por-
51 tion with the hypocrites. Weeping and gnashing of teeth will
be there.
XXV. Now with respect to this, the reign of the heavens may
be compared to ten virgins who took their lamps and went
2 out to meet the bridegroom. And five of them were prudent
3 and five foolish. They who were foolish took their lamps, but
4 did not take oil with them. But the prudent took oil in their
5 vessels with their lamps. And while the bridegroom tarried
6 they all became drowsy and fell asleep. And at midnight there
7 was a cry, Behold the bridegroom is coming; Go out and
meet him. Then all the virgins arose and trimmed their lamps.
8 And the foolish said to the prudent, Give us some of your
9 oil, for our lamps are going out. In reply to which the prudent
said, Perhaps there will not be enough for us and you. There-
10 fore go rather to them who sell, and buy for yourselves. And
while they were going to buy, the bridegroom came, and they
who were ready went in with him to the wedding, and the door
11 was shut. And after that the other virgins came, saying, Mas-
12 ter, master, Open to us. But he in reply, said, Verily I say to
13 you, I do not know you. Watch therefore, because you do
not know the day, nor the hour, when the son of man cometh.
14 For he is like a man who, intending to travel, called his servants
15 and committed to them his effects, and to one gave five talents,†
and to another two, and to another one—to every one accord-
16 ing to his respective ability, and straightway set out on his
17 journey. Then he who had received the five talents went and
traded with them, and made five other talents; and in like man-
18 ner he who had received the two gained also other two; but
he who received the one went and digged a hole in the ground
19 and hid his master's money: and after a long time the master
20 of these servants cometh and reckoneth with them: where-
upon he who had received the five talents came and brought

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*Scourge him in the severest manner: cut him as it were asunder by scourging.

†See Matt. 18. 24.

other five talents, saying, Sir, thou deliveredst to me five ta-
lents, here are besides them five other talents, which I have
21 gained: and his master said to him; " Well done, good and
faithful servant, thou hast been faithful in a small trust, I will
give thee a much greater; enter into the joy of thy master:
22 then he who had received the two talents came and said, Sir,
thou deliveredst to me two talents, here are, besides them, two
23 other talents, which I have gained: his master said to him,
Well done, good and faithful servant, thou hast been faithful
in a small trust, I will give thee a much greater, enter thou
24 into the joy of thy master: then he, who had received the one
talent, came and said, Sir, I knew that thou art a hard man,
reaping where thou hast not sown, and gathering where thou
25 didst not scatter; so, being afraid, I went and hid thy talent in
the earth. Here it is. Thou hast what is thine own. Thereupon
26 his master said to him in reply, Malignant and slothful ser-
vant! Thou knowest that I reap where I did not sow, and
27 gather where I did not scatter! Thou shouldst therefore have
lodged my money with the bankers, that at my return I might
28 have received mine own with interest. Take therefore the ta-
29 lent from him; and give it to him who hath the ten talents. For
to every one who improveth more shall be given, and he shall
abound; but from him who improveth not, even what he hath
30 shall be taken away: and turn out this unprofitable servant
into outer darkness; weeping and gnashing of teeth will be
31 there. So when the son of man shall come in his glory, and
all the holy angels with him; he will then sit on the throne of
32 his glory. And before him shall be assembled all the nations.
And he will separate them one from another, as a shepherd
33 separateth the sheep from the goats. And he will place the
34 sheep on the right hand and the goats on his left. Then the
king will say to them on his right, Come ye blessed of my
Father, inherit the kingdom which hath been prepared for you
35 from the formation of the world: for I was hungry, and you
36 gave me food; I was thirsty, and you gave me drink; I was a
stranger, and you lodged me; naked, and you clothed me; sick,
and you took care of me; I was in prison, and you visited
37 me. Then the righteous will answer him, saying, Lord, when
did we see thee hungry, and feed thee; or thirsty, and give

38 thee drink? When saw we thee a stranger, and lodged thee;
39 or naked, and clothed thee? Or when saw we thee sick, or in
40 prison, and came to thee? And the king in reply will say to
them, Verily I say to you, Inasmuch as you have done this
to one of these my brethren, even the least, you have done it
41 to me. Then he will say to them on his left, Depart from me,
ye cursed, into the fire which is everlasting—that prepared for
42 the devil and his angels! For I was hungry, and you gave me
43 no food; I was thirsty, and you gave me no drink; I was a
stranger, and you did not lodge me; naked, and you did not
44 clothe me; sick, and in prison, and you did not visit me. Then
they also will answer him, saying, Lord, when did we see
thee hungry, or thirsty, or a stranger, or naked, or sick, or in
45 prison, and did not minister to thee? And he will answer
them, saying, Verily I say to you, Inasmuch as you have not
done this to any, the least of these, you have not done it to me.
So these shall go to everlasting punishment and the right-
eous to an everlasting life.

XXVI. When Jesus had finished all these discourses, he said
2 to his disciples, You know that two days hence is the pass-
over, when the son of man is to be delivered up to be cruci-
3 fied. At that time the chief priests, and the Scribes, and the
elders of the people, were convened to the court of the high
4 priest, whose name was Caiaphas, and were consulting how
5 they might take Jesus by surprise and kill him. And they said,
Not at the festival, that there may not be a tumult among the
people.

6 Now when Jesus was at Bethany, in the house of Simon
the leper, there came to him a woman, having an alabaster
7 box of precious balsam, which she poured on his head while
8 he was at table. At seeing this, his disciples expressed indig-
9 nation, saying, Why this profusion! For this balsam might
10 have been sold for a great sum, and given to the poor. Jesus,
knowing it, said to them, Why trouble ye the woman? For
11 she hath done a good office for me. For you have the poor al-
12 ways with you; but me you have not always. For in pouring
13 this balsam on my body, she hath done it to embalm me. Ve-
rily I say to you, In what part soever of the world these glad

tidings shall be proclaimed, mention will also be made of
what she hath done, for a memorial of her.
14 Then one of the twelve, named Judas Iscariot, went to the
chief priests, and said, What will you give me, and I will de-
15 liver him up to you. And they weighed to him thirty shekels*
16 of silver: And from that time he watched an opportunity to
deliver him up.
17 Now, on the first day of unleavened bread, his disciples
came to Jesus, and said to him, Where wilt thou have us
18 make preparation for thee to eat the passover? And he said,
Go to the city, to such a person, and say to him, The teacher
saith, My time is near. At thy house I am about to celebrate
19 the passover with my disciples. Accordingly the disciples did
20 as Jesus commanded them, and prepared the passover. And
when the evening was come he placed himself at the table,
21 with the twelve. And while they were eating, he said, Verily
22 I say to you, One of you is to deliver me up. And they being
very sorrowful, began every one of them to say to him, Master,
23 am I? Whereupon he answering, said, One who hath dipped his
24 hand in the dish with me is to deliver me up. The son of man
goeth indeed as it is written of him. But alas for that man by
whom the son of man is delivered up. Good were it for that
25 man if he had never been born. Even Judas who was about to
deliver him up, having taken occasion, said, Am I, Rab-
26 bi? He saith to him, As thou hast said. Now as they were
eating, Jesus having taken the loaf and pronounced a blessing,
27 broke and gave to the disciples, and said, Take, eat; This is
my body. Then having taken the cup and given thanks, he
28 gave it to them, saying, Drink ye all of it. For this is my
blood—that of the new covenant—that shed for many, for the
29 remission of sins. Now I say to you, I will not henceforth
drink of the product of the vine; until the day when I shall
30 drink it new with you in my father's kingdom. And after the
31 hymn they went out to the mount of olives. Then Jesus saith
to them, You will all be stumbled at me this night; for it is
written, I will smite the shepherd and the sheep of the flock
32 will be dispersed.† But after I am risen, I will go before you

*Shekel equal in weight nearly to half a dollar. † Zach. 13. 7.

33 to Galilee. Thereupon Peter addressing him, said, Though
all should be stumbled at thee; as for me, I will never be
34 stumbled. Jesus said to him, Verily I say to thee, This very
night, before cock crowing, thou wilt three times deny me.
35 Peter saith to him, Though I should die with thee, I will not
deny thee. And so said all the disciples.
36 Then Jesus goeth with them to a place called Gethsemane,
and saith to the disciples, Stay here while I go yonder to pray.
37 And having taken with him Peter, and the two sons of Zebe-
38 dee, he began to be in an agony of grief and distress. Where-
upon he saith to them, My soul is overwhelmed with anguish
39 even to death. Stay here and watch with me. Then, advanc-
ing a little further, he fell prostrate on his face, and prayed,
saying, O my father, if it be possible, let this cup be removed
from me. Nevertheless not as I would, but as thou willest.
40 Then he cometh to the disciples, and finding them asleep, he
saith to Peter, So, could you not watch one hour with me?
41 Watch and pray, that you may not come to a trial. The spi-
42 rit indeed is willing; but the flesh is weak. Again he went
away the second time, and prayed, saying, O my father! If
this cup cannot be removed from me, without my drinking
43 it; thy will be done. Then coming, he findeth them again
44 sleeping; for their eyes were weighed down. So, leaving them
he withdrew again, and prayed a third time, to the same pur-
45 pose. Then he cometh to these disciples of his, and saith to
them, Are you still sleeping and taking repose? Behold the
hour is come, and the son of man is delivered up into the
46 hands of sinners. Arise; let us go. Behold he who deliver-
eth me up is at hand.
47 And while he was yet speaking, lo! Judas, one of the
twelve, came, and with him a great multitude with swords and
clubs, from the chief priests, and the elders of the people.
48 Now his betrayer had given them a sign, saying, The person I
49 shall kiss is he; Secure him. So coming directly up to Jesus, he
50 said, Hail, Rabbi! and kissed him. And Jesus said to him, Com-
panion! for what purpose art thou come? Then others, ad-
51 vancing, laid hands on Jesus, and held him. Upon which one
of them who were with Jesus, stretching forth his hand, drew

his sword, and smote the servant of the high priest, and cut
52 off his ear. Thereupon Jesus saith to him, Return thy sword
53 to its place. For are all who have taken a sword to perish by
a sword? Or dost thou think that I cannot now address my
father, who can send to my assistance, more than twelve legi-
54 ons of angels? How then would the scriptures be fulfilled,
55 that thus it must be? At that instant Jesus was saying to the
multitudes, Are you come out as against a robber with swords
and clubs, to take me? Day after day I sat before you teach-
56 ing in the temple, and you did not lay hold on me. But all
this is done that the writings of the prophets may be confirm-
57 ed. Then all the disciples forsook him and fled. And they
who had hold of Jesus led him away to Caiaphas, the high
priest, where the Scribes and the elders of the people were
assembled.

58 Now Peter followed him at a distance, even to the court of
59 the high priest. And having gone in, he sat down with the at-
tendants, to see the issue. And the chief priests and the elders,
even the whole Sanhedrim, sought false testimony against Je-
60 sus that they might put him to death, but found it not.
61 Though many false witnesses came forward, they did not find
it. At last two false witnesses came, who said, This man said,
62 I can destroy the temple of God and in three days rebuild it.
Then the chief priest, standing up, said to him, Answerest thou
63 nothing to what these testify against thee? But Jesus was si-
lent. Then the chief priest addressing him, said, I adjure thee
64 by the living God, that thou tell us whether thou art the Christ,
the son of God. Jesus saith to him, It is as thou hast spoken.
Moreover I say to you, Hereafter you shall see the son of man
sitting at the right hand of that Power, and coming on the
65 clouds of heaven. Upon this the high priest rent his clothes,
saying, He hath blasphemed. What further need have we of
witnesses? Behold you have now heard his blasphemy. What
66 think ye? Thereupon they, answering, said, He is guilty of
67 death. Then they spat in his face and struck him with their
68 fists, and smote him with staves, saying, Prophesy to us
Christ. Who is he that smote thee?

69 Now when Peter was sitting without, in the court, a servant maid
came up to him and said, Thou also wast with Jesus the Ga-

70 lilean. And he denied before them all, saying, I do not know
71 what thou sayest. And as he was going out into the porch
another maid saw him, and saith to them there, That man also
72 was with Jesus the Nazarene. And he again denied, with an
73 oath, I do not know the man. And a little after, some bye-
standers came up and said to Peter, Thou also art certainly
74 one of them, for thy speech discovereth thee. Then he began
75 to curse and to swear, I do not know the man. And imme-
diately a cock crowed. Whereupon Peter recollected the
word which Jesus said to him, " Before cockcrowing thou wilt
three times deny me;" and going out, he wept bitterly.
XXVII. Now early in the morning, all the chief priests and
the elders of the people took counsel against Jesus to have
2 him put to death. So, having bound him, they led him away
3 and delivered him up to Pontius Pilate the governor. Then Ju-
das, who had delivered him up, finding that he was condemned,
repented and carried back the thirty shekels of silver to the
chief priests and the elders, saying, I have sinned in having be-
4 trayed innocent blood. To which they replied, What is that to
5 us? Look thou to that. Thereupon he threw down the money
in the temple, and withdrew, and went and strangled himself.
6 And the chief priests, taking the money, said; It is not lawful
to put it into the holy treasury, seeing it is the price of blood.
7 So, having consulted together, they bought with it the pot-
8 ter's field for the burial of strangers. Therefore that field is
9 ever since called the field of blood. Then was fulfilled that,
which was spoken by the prophet Jeremias,* saying, "So I
took the thirty pieces of silver, as the Lord commanded
10 me.†" These being the price of him who was valued, whom
some of the Israelites valued; these they gave for the potter's
field.
11 Now when Jesus stood before the governor, the governor
asked him, saying, Thou art the king of the Jews? And Jesus
12 said to him, as thou hast said, [I am.] But when he was accused
13 by the chief priests and the elders, he made no reply. Then
14 Pilate saith to him, Dost thou not hear what they testify against

* See the note on Zach. 9. 1. at the close of the preceding volume.
† Zach. 11. 13.

thee? But he made no reply to any charge; so that the gover-
nor was greatly surprised.
15 Now at a festival it was customary for the governor to re-
16 lease to the people any one prisoner whom they desired. And
17 they had then a noted prisoner named Barabbas. So when they
were assembled, Pilate said to them, Whom do you desire me
to release to you? Barabbas; or Jesus who is called Christ?
18 For he knew that out of envy they had delivered him up. And
19 while he was sitting on the tribunal, his wife had sent to him,
saying, Have nothing to do with that righteous person; for I
20 have this day suffered much in a dream on his account. But
the chief priests and the elders had prevailed on the people that
21 they should demand Barabbas, and destroy Jesus. So when
the governor, addressing them, said, Which of the two do you
22 desire me to release to you? They said, Barabbas. Pilate saith
to them, What then shall I do with Jesus who is called Christ?
23 They all say to him, Let him be crucified. Thereupon the go-
vernor said, Why, what evil hath he done? But they with
24 more vehemence cried, Let him be crucified. When Pilate
saw that he could not in the least prevail, but that a tumult ra-
ther was rising, he took water and washed his hands before the
multitude, saying, I am clear from the blood of this innocent
25 person. Look ye to it. Upon which all the people, answering,
26 said, His blood be upon us and upon our children. Then
he released to them Barabbas, and having scourged Jesus, de-
livered him up to be crucified.
27 Then the soldiers of the governor took Jesus to the pre-
28 torium,* and assembled about him the whole cohort.† And ha-
ving stripped him, they threw around him a scarlet military
29 robe: and having platted a crown of thorns, they put it on his
head, and a reed in his right hand; and falling on their knees
before him, they mocked him, saying, Hail king of the Jews.
30 Then, having spit in his face, they took the reed and struck
31 him on the head. And when they had mocked him, they took

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* Pretorium, the judgment hall, or hall of audience, where the Roman magistrates used to sit for the dispatch of public business.

† Cohort, a body of soldiers—ten Cohorts make a legion.

off the robe, and put his own raiment on him, and led him out
32 to be crucified. And as they were going out, they met a man of
Cyrene, named Simon, and compelled him to carry the cross.
33 And having come to a place called Golgotha, (the meaning of
34 which is the place of a skull) they gave him to drink vinegar
mingled with a bitter drug, which, when he tasted, he would not
35 drink. Then, having crucified him, they parted his garments
by lot, thus verifying what was spoken by the prophet, "They
parted my garments among them; and for my vesture they
36 cast lots.*" And, sitting down, they guarded him there.
37 Now over his head they had placed this inscription, denoting the charge against him, *This is Jesus the king of the Jews.*

38 At the same time two robbers were crucified with him,
39 one on his right hand, and the other on his left. And they who
40 passed by reviled him, shaking their heads, and saying, Thou
the demolisher of the temple and the rebuilder of it in three
41 days, save thyself. If thou art the Son of God, come down
from the cross. In like manner also the chief priests, and the
Scribes, and the elders, deriding him, said, He saved others;
42 cannot he save himself? If he be the king of Israel, let him
now come down from the cross, and we will believe him.
43 He trusted in God; let him now deliver him, if he delighteth in
44 him:for, he said, I am the Son of God. Nay, even the robbers,
who were crucified with him, upbraided him in the same
manner.

45 Now from the sixth hour† there was darkness over the
46 whole land till the ninth hour‡ And about the ninth hour Jesus
cried, with a loud voice, saying, Eli, Eli, Lama, Sabachthani,
47 that is, My God, my God, why hast thou forsaken me? Where-
upon some of them who stood there, hearing this, said, He
48 calleth Elias. And immediately one of them ran, and having
taken a spunge, soaked it with vinegar, and having fixed it to
49 a reed, gave him to drink. But the rest said, Forbear, let us
50 see, whether Elias will come to save him. And Jesus, having
51 cried again with a loud voice, expired. And lo! the veil of the

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* Ps. 22. 18. † Sixth hour, twelve o'clock. ‡ Ninth hour, three in the afternoon.

temple was rent in two from top to bottom; and the earth quak-
52 ed; and the rocks were rent; and the tombs were opened. And
many bodies of saints, composed to rest, were awakened.
53 And, having come out of their tombs, after his resurrection,
they went into the holy city and appeared to many.
54 When the centurion, and they who were with him guard-
ing Jesus, observed the earthquake, and what had happened,
they were greatly terrified, and said, This was certainly a son
of a God.
55 Now many women were there, looking on at a distance, who
56 had accompanied Jesus from Galilee to wait upon him. Among
whom were Mary Magdalene and Mary the mother of James
57 and Joses, and the mother of the sons of Zebedee. And in the
evening there came a rich man of Arimathea, whose name
58 was Joseph, and who himself was a disciple of Jesus. This
man having gone to Pilate had begged the body of Jesus;
59 and Pilate had ordered the body to be given to him. So Jo-
seph, having taken the body, wrapped it up in a clean sindon*
and laid it in his own new tomb, which he had hewn in the
60 rock. And having rolled a great stone to the entrance of the
61 tomb, he went away. But Mary Magdalene and the other Ma-
ry continued sitting there over against the tomb.
62 At the close of the day† succeeding the preparation, the
63 chief priests and the Pharisees went in a body to Pilate, and
said, Sir, we have recollected that this impostor, when alive,
64 said, After three days I shall be raised up. Give orders there-
fore that the sepulchre be secured till the third day. Perhaps
his disciples may come by night, and steal him away, and tell
65 the people, he is risen from the dead. So this last imposture will
be worse than the first. Thereupon Pilate said to them, You
have a guard. Go and secure it as you can. So they went
and secured the sepulchre, sealing the stone and posting the
guard.

**Sindon*, the name of a robe, supposed to come from India, and to resemble what we call a shawl.

†At the close of the day, that is after sun set on Saturday; at which time their sabbath ended and their first day began.

XXVIII. Now the sabbath being over, at the dawn of the first
day of the week, Mary Magdalene and the other Mary went
2 to see the sepulchre; and behold there was a great earthquake.
For an angel of the Lord, having descended from heaven,
came and rolled away the stone from the entrance, and sat
3 upon it. His countenance was like lightning, and his raiment
4 white as snow. And for fear of him the guards trembled, and
5 became as dead men. And the angel accosting the women,
said, Be not ye terrified. For I know that you are seeking
6 Jesus who was crucified. He is not here. For he is risen as
7 he said. Come, see the place where the Lord lay. Then go
quickly and tell his disciples that he is risen from the dead.
And lo he goeth before you to Galilee. There you shall see
8 him. Behold, I have told you. Accordingly, having come
out quickly from the tomb, with fear and great joy they ran
9 to tell his disciples. And as they were going to tell his disciples, lo! Jesus met them and said, Peace be to you. Where-
10 upon, they coming near, took hold of his feet and worshipped
him. Then Jesus saith to them, Be not afraid: go tell my
brethren that they may go to Galilee; there they shall see me.
11 Now while they were going, behold some of the guard,
having come to the city, told the chief priests all that had hap-
12 pened. Whereupon they, with the elders, assembled and
13 having held a council, they gave a large sum of money to the
14 soldiers, with this injunction, Say, His disciples came by night
and stole him while we were asleep. And if this come to the
governor's ears, we will appease him, and secure you. So they
took the money, and did as they were taught. And this is the
15 current report among the Jews even at this day.
16 Now the eleven disciples went to Galilee, to the mountain
17 whither Jesus ordered them. And some seeing him prostrated
18 themselves before him, and some doubted. Then Jesus came
near and spoke to them, saying, All power in heaven and on
19 earth is given to me. Go therefore and make all the nations
disciples, baptizing them to the NAME of the Father and the
20 Son and the Holy Spirit, teaching them to observe all that I
commanded you. And lo! I am with you all the days to the
conclusion of this age. Amen.

THE GOSPEL

ACCORDING TO

MARK.

I. *The beginning of the Gospel of Jesus Christ the Son of God.*

2 AS it is written in the prophets, "*Behold I send my mes-
senger before thy face, who shall prepare the way before
3 thee.**" "*A voice of one crying in the wilderness, Prepare the
4 way of the Lord; make the roads for him straight,*†" John came
baptizing in the wilderness, and proclaiming a baptism of
5 reformation, for a remission of sins. And all the country of
Judea and the inhabitants of Jerusalem, went out to him, and
were all baptized by him in the river Jordan, confessing their
sins.

6 Now John's clothing was of camel's hair and he had a
leathern girdle about his waist. And his food was locusts and
7 wild honey. And he proclaimed saying, There is one coming
after me, who is mightier than I, the latchet of whose sandals
8 I am not worthy to stoop down and untie. I indeed have bap-
tized you in water, but he will baptize you in a holy spirit.

9 And it came to pass in those days, that Jesus came from
Nazareth of Galilee, and was baptized in the Jordan, by John,
10 who immediately upon his coming up from the water, saw
the heavens parted asunder, and the Spirit like a dove de-

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* Mal. 3. 1. † Es. 40. 7.

11 scending upon him. And there came a voice from the heavens, "Thou art my Son, the Beloved, in whom I am well pleased."
12 Presently after this the Spirit sendeth him forth into the
13 wilderness, and he was there in the wilderness forty days, tempted by Satan, and was with the wild beasts; and the angels ministered to him.
14 And after John's imprisonment, Jesus went to Galilee, proclaiming the glad tidings of the reign of God, and saying,
15 The time is accomplished, and the reign of God is at hand. Reform and confide in this good news.
16 And as he was walking along the sea of Galilee, he saw Simon, and Andrew his brother, casting a drag net, into the
17 sea; for they were fishermen; and Jesus said to them, Come
18 with me and I will make you fishers of men. Thereupon they
19 straightway left their nets and followed him. And going thence a little further, he saw James, the son of Zebedee, and John his brother, who were in the vessel, mending the nets.
20 And soon as he called them, they left their father Zebedee in
21 the vessel, with the hired servants, and went after him. And they come to Capernaum; and thenceforward on the sabbath
22 days, he went to the synagogue and taught; and they were astonished at his manner of teaching; for he taught as one having authority and not as the Scribes.
23 Now there was in their synagogue a man with an unclean
24 spirit, and he cried aloud, saying, Forbear! what hast thou to do with us, Jesus of Nazareth? Art thou come to destroy
25 us? I know who thou art—the Holy One of God. Thereupon Jesus rebuked him, saying, Be silent and go out of him.
26 And the unclean spirit, having convulsed the man, and scream-
27 ed with a loud voice, went out of him. At which all were so amazed, that they asked one another, saying, What is this? What new teaching is this? For with authority he command-
28 eth even the unclean spirits, and they obey him. And thenceforth his fame spread through all the region of Galilee.
29 Immediately on their going out of the synagogue they went to the house of Simon and Andrew, with James and John.
30 And as Simon's mother in law was confined to her bed with
31 a fever, they forthwith spake to him about her; whereupon

he went to her, and taking hold of her hand, raised her up, and
32 instantly the fever left her, and she waited on them. And in
the evening, when the sun was set, they brought to him all
33 their sick, and those who were possessed by demons. And the
34 whole city was assembled at the door. And he healed many
who were sick of various diseases, and cast out many de-
mons; and he permitted not the demons to say they knew
him.*

35 And in the morning, when the night was far advanced, he
36 arose and went out, and retired to a solitary place, and there
37 prayed; and Simon, and they who were with him, went in
quest of him, and having found him they say to him, They are
38 all seeking thee. Whereupon he saith to them, Let us go to the
neighbouring villages, that I may there also make proclamation,
39 for I am come forth for that purpose. Accordingly he proceed-
ed, proclaiming the news in their synagogues, through all Gali-
40 lee, and casting out demons. And there cometh to him a leper,
who on his knees intreated him, saying, If thou wilt, thou canst
41 cleanse me. And Jesus had compassion, and stretched forth his
42 hand, and touched him, saying, I will: be thou cleansed. And
while he was speaking, the leprosy instantly left the man, and he
43 was cleansed. Then having restrained him, he sent him away
44 immediately, saying to him, See thou say nothing to any one;
but go, shew thyself to the priest, and offer for thy purification
45 what Moses hath commanded, for a testimony to them. But
when he went out he began to proclaim freely and publish
the matter abroad, so that Jesus could no more go openly into
a city, but continued without in solitary places, where people
resorted to him from all quarters.

II. After some days he again entered Capernaum, and the re-
2 port spread that he was in a house, and such multitudes pre-
sently flocked thither, that even the courts before the door
3 could not contain them. And while he was speaking the word
to them, some come to him bringing a paralytic, carried by
4 four men. And not being able to come near to him by reason
of the crowd, they drew back the covering over the place
where he was, and having opened a passage they lowered down

* To talk or prate.——See Luke 4. 41.

5 the couch on which the paralytic lay. Upon seeing their faith,
Jesus saith to the paralytic, Son, thy sins are forgiven thee.
6 Now there were some of the Scribes sitting there, and they
were reasoning in their minds—"What! Doth this man thus
7 utter blasphemies! Who can forgive sins but God only."
8 Thereupon Jesus, perceiving immediately by his spirit that
they are thus reasoning in themselves, said to them, Why do
9 ye reason thus in your hearts? Which is easier, To say to the
paralytic, Thy sins are forgiven thee; or to say, Arise, take up
10 thy couch, and walk? But that you may know that the son of
man hath power on the earth to forgive sins, (he saith to the
11 paralytic) I say to thee, Arise, take up thy couch, and go to
12 thy house. Thereupon he arose immediately; and having tak-
en up the couch, went out in the presence of them all. So
that they were all amazed, and glorified God, saying, We ne-
ver saw any thing like this.

13 And he went out again to the sea side, and all the multi-
14 tude came to him, and he taught them. Now as he passed on
he saw Levi, the son of Alpheus, sitting at the custom house,
and saith to him, Follow me. Whereupon he arose and fol-
lowed him.

15 And it came to pass that when Jesus was at table, in this
man's house, many publicans and sinners were at table, with
16 Jesus and his disciples; for many of them followed him. When
the Scribes and the Pharisees saw him eating with these pub-
licans and sinners, they said to his disciples, What! Doth he
17 eat and drink with these publicans and sinners! This being in
the hearing of Jesus, he saith to them, They who are in health
have no need of a physician; but they who are sick. I did not
come to call righteous men, but sinners, to a reformation.

18 Now it was customary for the disciples of John, and those
of the Pharisees, to fast. Therefore they come and say to him,
Why do the disciples of John, and those of the Pharisees, fast,
19 but thy disciples do not fast? Thereupon Jesus said to them,
Can the bridemen fast, while the bridegroom is with them?
So long as they have the bridegroom with them, they cannot
20 fast. But the days will come, when the bridegroom will be
21 taken from them, and then they will fast in those days. No one
seweth a patch of undressed cloth on an old garment, else the

new patch teareth the old cloth, and the rent is made worse.
22 And no one putteth new wine into old leathern bottles; else
the new wine bursteth the bottles. Thus the wine is spilled
and the bottles are rendered useless. But new wine is to be
put into new bottles.
23 At another time, as he was passing through corn fields, on
the sabbath days, it happened that his disciples, as they pass-
24 ed along, began to pluck the ears. Whereupon the Pharisees
said to him, See! Why are they doing what is not lawful, on
25 the sabbath days? And he said to them, Did you never read
what David did when he was in a strait; and he and his com-
26 pany were hungry? How he went to the house of God in the
days of Abiathar, the high priest, and ate the presence loaves,
which it is not lawful for any but the priests to eat, and gave
27 thereof to his attendants? Moreover he said to them, The sab-
bath was made for man, not man for the sabbath. So that the
son of man is lord even of the sabbath.
III. And when he again went to the synagogue, there was a
2 man there who had a withered hand; and they watched him to
see whether he would heal on the sabbath, that they might ac-
3 cuse him. Thereupon he saith to the man who had the wither-
4 ed hand. Stand up in the midst. Then he saith to them. Is it
lawful to do good on the sabbath days, or to do evil? To save
5 life, or to kill? But they were silent. Then looking round on
them with indignation, being grieved for the blindness of their
mind, he saith to the man, Stretch forth thy hand. According-
ly he stretched it out, and his hand was restored whole as the
6 other. Upon this the Pharisees went out, and immediately held
a consultation with the Herodians against him, how they might
destroy him.
7 Again Jesus withdrew with his disciples to the sea, and
a great multitude followed him from Galilee, and from Judea,
8 and from Jerusalem, and from Idumea, and from the banks of
the Jordan. They also around Tyre and Sidon, having heard
9 what he did, flocked to him in crowds. Then he gave orders
to his disciples that a boat should attend him, because of the
10 multitude, that they might not throng him. For he healed ma-
ny; so that they who had maladies, pressed in upon him to
11 touch him. And the unclean spirits; when they saw him, pros-

12 trated themselves before him, and cried out, saying, Thou art
the Son of God; though he strictly charged them not to make
him known.
13 Then he goeth up to the mountain, and calleth to him
14 whom he would, and they went up to him. And he appointed
twelve, that they might be with him, and that he might send
15 them to make proclamation; and to have power to cure diseas-
16 es, and expel demons; namely, Simon, whom he surnamed Pe-
17 ter, and James, the son of Zebedee, and John, the brother of
James, (these he surnamed Boanerges, that is, sons of thun-
18 der) and Andrew, and Philip, and Bartholomew, and Matthew,
19 and Thomas, and James the son of Alpheus, and Thaddeus,
and Simon the Chananite, and Judas Iscariot, who delivered
him up.
20 Upon their going into a house, a crowd again assembled, so
21 that they could not so much as eat bread. And when they who
22 were just from it,* heard, and were going out to restrain it,
(for some said, He is distracted, and the Scribes who had come
down from Jerusalem, said, He is possessed by Beelzebub, and
by the prince of the demons he expelleth the demons;) Jesus
23 having called them to him, said to them in parables, How can
24 Satan expel Satan? If indeed a kingdom be divided against it-
25 self, that kingdom cannot stand; and if a family be divided
26 against itself, that family cannot subsist; and if Satan is risen
up against himself, and divided, he cannot subsist; but hath
27 an end. No one can enter the house of the strong, and plun-
28 der his goods, unless he first bind the strong one. Then in-
deed he may rifle his house. Verily I say to you, All trans-
gressions may be forgiven the sons of men, and what slander-
ous speeches soever they may utter, but whoever shall utter
slanders against the Holy Spirit, hath not forgiveness in this
29 age, but is liable to everlasting punishment.
30 Because it was said he hath an unclean spirit, therefore his
31 brethren, and his mother come, and having stood without,
32 sent for him, as the multitude sat around him. And when
they said to him, Behold thy mother and thy brethren are

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* Who had just come in from the crowd at the gate.

33 without, inquiring for thee, he answered them, saying, Who
34 is my mother? And who are my brethren? Then looking round
on them who sat about him, he saith, Behold my mother and
35 my brethren! For whosoever will do the will of God, the same
is my brother, and sister, and mother.
IV. And when he began to teach again by the sea side, so
great a multitude gathered about him, that he went on board
the small vessel, and sat at sea, and all the multitude were on
2 the sea shore. And he taught them many things in parables,
3 and in his manner of teaching, said to them, Hearken! Be-
4 hold the sower went out to sow! And it happened that as he
was sowing, some fell on the highway, and the birds of the
5 air came and devoured it. And some fell on rocky ground,
where it had not much depth of soil; and it sprang up imme-
6 diately, because it had not depth of soil, but when the sun was
up, it was scorched, and, for want of root, withered away:
7 and some fell among thorns, and the thorns sprang up and
8 choked it, so that it yielded no fruit: and some fell on good
ground, which sprang up and yielded fruit, growing and thriv-
ing and bringing forth, some thirty, and some sixty, and some
9 an hundred fold. Then he said to them, Whoever hath ears to
hear, let him hear.
10 And when he was in private they who were about him,
with the twelve, asked him the meaning of this parable.
11 Whereupon he said to them, To you it is granted to know
the secrets of the reign of God; but to those without, all
12 these things are delivered in parables, so that seeing they see,
though they may not perceive; and hearing they hear, though
they may not understand. Perhaps they may turn, that their
13 sins may be forgiven them. Then he saith to them, Do ye
not comprehend this parable? How then will you understand
14 all the parables? The sower soweth the word. Now these are
15 they by the way side, where the word is sown, who have no
sooner heard, than Satan cometh, and taketh away the word
16 which was sown in their hearts. And in like manner the rocky
ground denoteth those, who, when they hear the word, re-
17 ceive it immediately with joy; but not having it rooted in
them, they are but temporary; so that when tribulation, or
persecution cometh because of the word, they are instantly

18 stumbled. And these are they sown among thorns, who hear
19 the word, but the cares of this world, and the delusion of rich-
es, and inordinate desires of other things, crowd in and choke
20 the word, so that it becometh unfruitful. And these are they
sown on good ground, who hear the word and receive it, and
bring forth fruit, some, thirty; and some, sixty; and some,
an hundred fold.

21 Then he said to them, Is a lamp brought to be put under
the corn measure, or under the bed? Is it not that it may be
22 set on a stand? For there is nothing hidden which shall not
be discovered, nor any thing laid up in secret, but that it may
23 be brought to light. If any one hath ears to hear, let him hear.
24 Moreover he said to them, Consider what you hear. With
whatever measure you deal out, you shall receive; and to
25 you who are attentive, more shall be given. For to him who
improveth, more shall be given; but from him who improv-
eth not, even what he hath shall be taken away.

26 Again he said, The reign of God is as when a man sow-
27 eth seed on the ground. Whether he sleepeth or waketh, night
and day, the seed groweth and increaseth, he knoweth not
28 how. For the earth of itself produceth first a blade, then an
29 ear, then full grains in the ear. And when the grain is ripe,
he forthwith applieth the sickle, because the harvest is come.

30 Again he said, To what may we compare the reign of
31 God? Or by what similitude may we represent it? It is like
a grain of mustard seed, which, when it is sown in the ground,
32 is one of the very smallest seeds there: but, being sown, it
springeth up and becometh larger than all plants of the pulse
kind, and shooteth out large branches, so that under its shade
the birds of the air can find shelter.

33 And with many such parables he spake the word to them
34 as they were able to hear it: but without a parable he did
not speak to them. And in private he explained all to his dis-
ciples.

35 And the same day, in the evening, he saith to them, Let
36 us cross over to the other side. So, leaving the multitude,
they take him along with them as he was on board. And
37 there were some other small vessels with him. And there
arose a violent storm of wind, and the waves beat into the

38 vessel, so that it would soon be full. Now he was in the stern,
asleep on a pillow. And they awake him, and say, Teacher,
39 carest thou not that we perish? Thereupon he arose and re-
buked the wind, and said to the sea, Peace, be still. And the
40 wind ceased, and there was a great calm. Then he said to them,
41 Why are you so much afraid. How is it that you have not
faith? And they were exceedingly terrified, and said one to
another, Who in reality is this, that even the wind and the
sea obey him?
V. And when they arrived at the other side, in the country
2 of the Gaderenes, just as he was stepping out of the vessel,
there met him a man coming out from among the tombs, with
3 an unclean spirit, who made his abode in the tombs, and
4 whom no one could confine—no, not even with chains. For
he had often been bound with fetters and chains; but he burst
the chains and broke in pieces the fetters, so that none could
5 tame him. And he was continually, night and day, on the
mountains and in the tombs, screaming, and cutting himself
6 with stones. But upon seeing Jesus at a distance, he ran, and
7 prostrating himself, cried with a loud voice, saying, What
hast thou to do with me, Jesus, son of the most high God?
8 I conjure thee by God not to torment me? For he had said to
9 him, Go out of the man, thou unclean spirit. Then he asked
him, What is thy name? And he answered, saying, My name
10 is Legion; for we are many, and earnestly intreated him not to
11 send them out of that country. Now there was there on the
12 mountains, a great herd of swine feeding, and all the demons
besought him, saying, Send us to the swine that we may enter
13 into them. And Jesus immediately permitted them. Where-
upon the unclean spirits, having gone out, entered into the
swine, and the herd rushed down a precipice into the sea,
(now they were about two thousand) and were drowned in the
14 sea. And they who fed the swine fled, and told the news in town
and country. And the people came out to see what had happened.
15 And when they came to Jesus and saw the demoniac—him who
had the legion, sitting, and clothed, and in his right mind,
16 they were terrified. And when the eye witnesses told them
17 what was done to the demoniac, and respecting the swine,

they began to intreat him to withdraw from their territories.
18 And as he was going on board the vessel the late demoniac be-
19 sought him that he might go with him. But Jesus did not
permit him, but saith to him, Go home to thy friends, and tell
20 them what the Lord hath done for thee, and hath had compas-
sion on thee. So he departed, and began to proclaim in Deca-
polis all that Jesus had done for him. And they were all
amazed.

21 And when Jesus had repassed in the vessel to the other
side, a great multitude gathered about him, and he continued
22 by the sea side. And behold there cometh to him one of the
rulers of the synagogue, whose name was Jairus, who, upon
seeing him, falleth at his feet and intreateth him earnestly,
23 saying, My little daughter is at the point of death, pray
come and lay thy hands on her that she may be cured, and
24 she will live. So Jesus went with him, followed by a great mul-
25 titude which pressed about him. And a certain woman, who had
been twelve years afflicted with an issue of blood, and who
26 had suffered much under many physicians, and spent all that
she had, and instead of being any thing the better, rather
27 grew worse, having heard of Jesus, came behind him, in the
28 crowd, and touched his mantle. For she said, If I can but
29 touch his clothes, I shall be cured. And instantly the source of
her disorder was dried up, and she felt in her body that she
30 was cured of that disorder. Thereupon Jesus conscious of the
power which had gone forth from him, turning about imme-
31 diately, in the crowd, said, Who touched my clothes? Upon
which his disciples said to him, Thou seest how the crowd
32 throng thee, and dost thou say, Who touched me? Still he
33 looked round to see her who had done this, when the woman,
knowing what had been done for her, came trembling with fear,
and prostrating herself before him, told him the whole truth.
34 Whereupon he said to her, Daughter, thy faith hath cured thee.
Go in peace, and continue cured of that disorder of thine.
35 Now while he was speaking, messengers came from the ru-
ler's house, who said, Thy daughter is dead, why troublest
36 thou the teacher any further? Upon hearing this message de-
livered, Jesus immediately saith to the ruler of the synagogue,
37 Be not afraid. Only believe. Then he permitted none to accom-

pany him, but Peter and James, and John the brother of James.
38 And coming to the house of the ruler of the synagogue, and
seeing a tumultuous crowd weeping and wailing immoderate-
39 ly, he saith to them, as he was going in, Why make ye this
40 ado, and weep? The child is not dead, but asleep. Upon which
they derided him. But he, having put them all out, taketh with
him the father and mother of the child, and them who accom-
panied him, and goeth into the room where the child was laid.
41 And, taking hold of the child's hand, he saith to her, "*Talitha-
cumi*," the meaning of which is, damsel, I say to thee, Arise.
42 And immediately the damsel arose and walked about; for she
was twelve years old. Upon which they were struck with great
43 astonishment. Then he strictly charged them that none should
know this, and ordered something to be given her to eat.
VI. Having left that place, he went to his own country,
2 and his disciples accompany him, and on the sabbath day
he began to teach in the synagogue. And many who heard
were astonished, and said, Whence hath this man these things?
And, What wisdom is this which is given him, that such mi-
3 racles are done by his hands? Is not this the carpenter, the
son of Mary, and the brother of James, and Joses, and Judas,
and Simon? And are not his sisters here with us? So they were
4 stumbled at him. Upon which Jesus said to them, A prophet
is not without honour, save in his own country, and among
5 his kindred, and in his own family. So he could not perform
any miracle there, save that he laid his hands on a few sick
persons and healed them. And he expressed wonder at their
unbelief.
6 When he was going round the neighbouring villages, teach-
7 ing, he calleth to him the twelve, and began to send them
8 forth, by two and two, and gave them power over the unclean
spirits; and ordered them to take nothing for the journey, but
9 only a staff—no scrip, no bread, no money in their purse;
10 but to be shod with sandals; and not to put on two coats. And
he said to them, Wherever you enter a house, continue there
11 till you leave that place. And whosoever will not receive you,
nor hearken to you, when you depart thence shake off the
dirt which is under your feet, as a testimony against them. Ve-
rily I say to you, the condition of Sodom and Gomorra will

be more tolerable in a day of vengeance, than the condition of
12 that city. So they went forth and proclaimed, that men should
13 reform. And they cast out many demons, and anointed with
oil many who were sick, and healed them.
14 Now when king Herod heard of him, (for his name was become famous) he said, John the baptizer is risen from the
dead, and therefore these miracles are performed by him.
15 Some said, It is Elias; and others said, It is a prophet, or a
16 person like one of the prophets. But when Herod heard of
him, he said, This is John, whom I beheaded. He is risen from
17 the dead. For Herod had sent and apprehended John, and confined him in prison, on account of Herodias, his brother Phi-
18 lip's wife, whom he had married. For John had said to Herod,
19 It is not lawful for thee to have thy brother's wife. Therefore
Herodias was enraged at him, and wished to kill him, but
20 could not; for Herod revered John, knowing him to be a
righteous and holy man; and he protected him, and did many
21 things by his advice, and heard him with pleasure: At length a
favourable opportunity occurred. When Herod, on his birth
day, made an entertainment for the great officers of his court
22 and army, and the chiefs of Galilee, and the daughter of this
same Herodias came in and danced, and pleased Herod and his
guests, the king said to the damsel, Ask of me what thou wilt,
23 and I will give it thee: nay, he swore to her, Whatever thou
shalt ask of me, I will give, even to the half of my kingdom.
24 Upon this she went out and said to her mother, What shall I
25 ask? And she said, The head of John the baptist. So coming
in immediately with all haste to the king, she made her request,
saying, I desire thee to give me forthwith, in a basin, the head
26 of John the baptist. Though the king was much grieved, yet
from a regard to his oaths, and his guests, he would not refuse
27 her. So the king immediately despatched a sentinel with or-
28 ders to bring the head of the baptist. And he went and beheaded him in the prison, and brought his head in a basin,
and gave it to the damsel: and the damsel gave it to her mo-
29 ther. And when his disciples heard this, they went and took up
his body, and laid it in a sepulchre.
30 Now the apostles come together again to Jesus, and when
they had given him a full account both of what they had done,

31 and what they had taught, he said to them, Come by your-
selves privately, to a solitary place, and rest yourselves a little
while. For there were so many coming and going that they
32 had not leisure even to eat. So they went away by themselves,
33 in the vessel, to a solitary place. And the multitudes saw them
going, and many knew the place, and ran thither by land, in
crowds, from all the cities, and got there before them, and as-
34 sembled to meet him. When Jesus landed and saw a great
multitude, he had compassion on them, because they were
like sheep which have no shepherd; and he began to teach them
35 many things. And the day being now far spent, his disciples
36 came to him and said, This is a desert place, and the day is
now far spent, Dismiss them, that they may go to the neigh-
bouring farms and villages, and buy themselves bread, for
37 they have nothing to eat. And he in reply, said to them, Sup-
ply them ye yourselves. Thereupon they say to him, Must we
go and buy bread to the amount of two hundred deniars* for
38 them to eat. He saith to them, How many loaves have you?
Go and see. And having examined, they say, Five, and two
39 fishes. Then he ordered them to make all the people place
40 themselves as at table on the grass, in several companies. Ac-
cordingly they arranged themselves in rows, by hundreds and
41 by fifties. Then he took the five loaves and the two fishes,
and having looked up to heaven, he pronounced a blessing.
Then he broke the loaves, and gave to his disciples to set be-
42 fore them, and distributed the two fishes among them all. And
when they had all eaten, and were satisfied, there were carried
43 away twelve panniers full of the fragments, and the remains of
44 the fishes. Now they who had eaten of the loaves were about
five thousand men.

45 Immediately after this, he constrained his disciples to em-
bark, and go before him to the other side, to Bethsaida; while
46 he dismissed the people. And when he had sent them away,
47 he retired to the mountain to pray. And in the course of the
evening the vessel was in the midst of the sea, and he all alone
48 on the land. And he saw them toiling at the oar; for the wind

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*See Matt. 20. 2.

was contrary. And about the fourth watch of the night,* he
goeth to them, walking on the sea, and seemed inclined to
49 pass them. But they, seeing him walking on the sea, thought
it was an apparition, and uttered a loud scream. For they all
50 saw him, and were terrified. Whereupon he immediately
spoke to them, saying, Take courage: it is I; be not afraid;
51 and went on board to them. And the wind ceased. At which
52 they were still more excessively astonished and expressed ad-
miration. For they had not come to a right understanding by
the loaves. For their understanding was callous.
53 And having crossed over, they came to the region of Ge-
54 nesaret, and put into port. And on their going out of the ves-
sel the people knew him. And, running through the whole
55 country around, they began to bring the sick on beds, to every
56 place where they heard he was. And wherever he entered
towns, or cities, or villages, they laid the sick in the streets,
and begged that they might but touch the tuft of his mantle.
And as many as touched were cured.
VII. Then the Pharisees, and some of the Scribes who had
2 come from Jerusalem, resort to him in a body, and seeing
some of his disciples eating bread with unclean, that is with
3 unwashen hands, they found fault. For the Pharisees, and all
the Jews, holding the doctrine of the elders, do not eat with-
4 out washing the hands with the doubled fist: and if they come
from the market they do not eat without dipping them. And
there are many other usages which they have adopted, such
as the dipping of cups, and pots, and brass vessels, and couch-
5 es. Therefore the Pharisees and the Scribes ask him, Why
do not thy disciples walk according to the doctrines of the
6 elders, but eat bread with unwashen hands? In reply to which
he said to them, Well did Esaias prophesy concerning you,
hypocrites; as it is written, "This people honour me with
7 their lips, but their heart is far from me. And in vain do they
worship me, teaching doctrines, the commands of men.†"
8 For laying aside the commandment of God, you adhere to the
doctrine of men—the dipping of cups, and drinking vessels,

*Between three and six o'clock in the morning. †Es. 29. 13. 6.

9 and many other things, of the like nature. Indeed said he to
them, You fairly annul the commandment of God to make
10 room for this doctrine of yours. For Moses said, " Honour
thy father and thy mother;*" and, " Let him who curseth
11 father or mother be put to death.†" But you say, "*If a man
say to his father, or to his mother, Let that be Corban*, (that
12 is to say dedicated,) *by which thou mightest be benefitted by me;*"
*do not then permit him any more to do any thing for his father
13 or his mother;*" thus annulling the word of God, by this doc-
trine of yours, which you have handed down. And thus you
act in many other instances.
14 Then having called to him the whole multitude he said
15 to them, Hearken to me, all of you, and understand. There
is nothing from without, which by entering into a man can
defile him; but the things which proceed from within him,
16 are those which defile a man. If any one hath ears to hear,
let him hear.
17 And when he withdrew from the multitude into a house,
18 his disciples asked him concerning this parable. Whereupon
he saith to them, Are you also so void of understanding? Do
you not perceive that nothing which entereth into a man from
19 without can defile him; because it doth not enter into the
heart; but into the belly, and the offscouring of all meats pass-
20 eth out into the sink? But, said he, it is that which cometh
21 out of a man, which defileth him. For from within, out of the
heart of man, proceed those evil surmises, adulteries, forni-
22 cations, murders, thefts, inordinate desires, malice, fraud, sen-
23 suality, envy, detraction, pride, foolishness. All these are the
evil things which come from within, and defile the man.
24 Then he arose and went from that place to the confines of
Tyre and Sidon. And having entered the house he desired
25 that none should know. But he could not be concealed. For
a woman, whose little daughter had an unclean spirit, having
26 heard of him, came and fell at his feet (now the woman was a
Greek, a native of Syro-phœnicia) and intreated him to expel
27 the demon out of her daughter. But Jesus said to her, Let the

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* Ex. 21. 16. † Lev. 20. 9.

28 children first be satisfied; for it is not seemly to take the chil-
dren's bread and cast it to the dogs. To which she, in reply,
said to him, True, sir; but still the dogs under the table eat
29 the children's crumbs. Thereupon he said to her, For this
saying, Go home. The demon is gone out of thy daughter.
30 So, going home, she found the demon was gone out, and her
daughter lying on the bed.

31 Then, quitting the confines of Tyre and Sidon, he came
again to the sea of Galilee, along the borders of Decapolis.
32 And they bring to him a man who was deaf, and had an im-
33 pediment in his speech, and beseech him to lay his hands on
him. Whereupon he taketh him apart from the multitude,
and put his fingers in his ears, and he spat, and touched his
34 tongue; Then, looking up to heaven, he sighed, and said,
35 Ephpha-tha, that is, Be opened. And immediately his ears
were opened, and his tongue loosed, and he spake distinctly.

36 Though he commanded them not to tell any one, yet the
more he enjoined them the more abundantly they proclaimed
37 his miracles. And being struck with inexpressible amazement,
said, He hath done all things well, he maketh the deaf hear, and
the dumb speak.

VIII. In those days the multitude being very great, and hav-
ing nothing to eat, Jesus called his disciples to him, and saith
2 to them, I have compassion on the multitude, because they
3 have continued with me now three days and have nothing to
eat; and if I send them home fasting, they will faint by the
4 way, for some of them have come from afar. Thereupon his
disciples answered, Whence can they be supplied with bread
5 here in the wilderness? And he asked them, How many loaves
have you? And they said, Seven. Then he ordered the multi-
6 tude to place themselves on the ground. And having taken
the seven loaves, and given thanks, he brake, and gave to his
disciples to distribute, and they distributed to the multitude.
7 And they had a few small fishes. So, when he had pronounced
8 a blessing, he ordered these also to be served up. And when
they had eaten, and were satisfied, the fragments which remain-
9 ed were carried off in seven baskets. Now they who had eaten
were about four thousand.

10 And when he had dismissed them he straightway embark-

ed with his disciples, and went to the district of Dalmanutha.
11 And the Pharisees came out and began to dispute with him;
12 and, in order to try him, desired of him a sign from heaven.
Whereupon with a deep sigh, he saith, Why doth this gene-
ration demand a sign? Verily I say to you, There shall be no
13 sign given to this generation. So, leaving them, he embarked
14 again, and went to the other side. Now his disciples had for-
gotten to take in bread, and they had only one loaf with them
15 in the vessel. And he gave them a charge, saying, Take heed;
beware of the leaven of the Pharisees and of the leaven of He-
16 rod. Thereupon they reasoned among themselves, saying, It
17 is because we have not bread. Jesus, perceiving this, saith to
them, Why do you imagine that it is because you have not
18 bread? Are you yet so void of sense and understanding? Have
you hearts still callous? Having eyes do you not see? And
having ears do you not hear? And have you no memory?
19 When I brake the five loaves for the five thousand, how many
20 panniers full of fragments did you carry off? They say to him,
Twelve. And when I brake the seven loaves for the four thou-
sand, how many baskets full of fragments did you carry off?
21 They said, Seven. Then he said to them, How is it that you
do not understand?
22 Then he cometh to Bethsaida, and they bring a blind man
23 to him, and intreat him to touch him. Thereupon taking the
blind man by the hand, he led him out of the village; and after
spitting on his eyes, he laid his hands on him, and asked him
24 if he seeth any thing? And he looking up, said, I see the men
25 like trees; walking about. Then he laid his hands on his eyes
again, and made him look up. And his sight was restored, and
26 he saw them all clearly. Then he sent him to his house, say-
ing, Neither go to the village, nor tell any one in the village.
27 Then Jesus went forth, with his disciples, to the villages of
28 Cæsarea-philippi. And by the way he asked his disciples, say-
ing, Who do men say that I am? And they answered, John the
Baptist: but some say, Elias; and others say, One of the pro-
29 phets. Then he saith to them, And who do you say that I am?
30 Peter answering, saith to him, Thou art the Christ. Then he
charged them to tell no one this concerning him, and began

31 to inform them that the son of man must suffer many things,
and be rejected by the elders, and chief priests, and scribes,
32 and put to death, and after three days rise again. And he spake
33 this so plainly, that Peter, taking him aside, began to rebuke
him. Whereupon, turning about and looking on his disciples,
he rebuked Peter, saying, Get thee behind me, Satan! For
thou hast thy mind bent, not on the things of God, but on the
34 things of men. Then, having called to him the multitude, with
his disciples, he said to them, Whosoever hath a mind to
come under my guidance, let him deny himself, and take up
35 his cross, and follow me. For whosoever would save his life,
shall lose it; but whoever shall lose his life for the sake of me,
36 and the glad tidings, he shall save it. For what will it profit a
37 man, if he should gain the whole world, and forfeit his life?
38 Or what will not a man give as a ransom for his life? For
whoever shall be ashamed of me and of my words, in this
adulterous and sinful generation, of him the son of man will be
ashamed, when he cometh in the glory of his father, with his
IX. holy angels. Then he said to them, Verily I say to you,
There are some of those standing here, who shall not taste
death till they see the reign of God come with power.

2 Six days after this, Jesus taketh Peter, and James, and John,
and leadeth them up, privately by themselves, to a high moun-
3 tain, and was transfigured in their presence. And his raiment
became glittering white like snow, to such a degree as no ful-
4 ler on earth could whiten. And there appeared to them Elias
5 with Moses, who were conversing with Jesus. Whereupon Pe-
ter, addressing Jesus, said, Rabbi, It is well that we are here.
Let us make three booths, one for thee, and one for Moses, and
6 one for Elias. For he did not know what to say; for they were
7 terrified. Then there came a cloud which overshadowed them,
and from the cloud came a voice, saying, This is my Son, the
8 Beloved; hearken to him. And instantly looking about, they
9 saw no one any more, but only Jesus with them. And as they
were coming down from the mountain, he strictly charged
them not to tell any one what they had seen, until the son of man
10 is risen from the dead. This expression they laid hold on, ques-
tioning among themselves what this rising from the dead could

11 mean. Then they asked him, saying, Why do the Scribes say
12 that Elias must first come? In reply to which, he said to them,
Elias indeed having come first, finisheth and beginneth all a-
new, in a manner conformable to what is written of the son of man,
13 that he may suffer many things, and be treated with contempt. But
I say to you, that Elias hath actually come; and they have done
to him what they pleased, as it is written of him.
14 And as he was coming to his disciples, he saw a great crowd
15 about them, and the Scribes disputing with them. And all the
people when they saw him, were instantly struck with awe,
16 and ran to salute him. Then he asked the Scribes, About
17 what are you disputing with them? And one of the multitude
answering, said, O! Teacher, I brought to thee this my son,
18 who hath a dumb spirit. And whenever it seizeth him, it con-
vulseth him; and he foameth, and grindeth his teeth, and is
shrivelled up. I spoke indeed to thy disciples to cast it out,
19 but they could not. Thereupon Jesus, in reply to him, saith,
O faithless generation! How long shall I be with you? How long
20 am I to endure you! Bring him to me. So he was brought to him.
And soon as he saw Jesus, the spirit threw him into convul-
21 sions; and, falling on the ground, he rolled about and foamed.
And Jesus asked his father, How long since this befel him?
22 And he said, From his childhood. And oft times it hath cast
him into fire, and into waters to destroy him. But if thou canst
23 do any thing, have compassion on us and help us. Thereupon
Jesus said to him, With regard to this canst thou believe? All
24 things are possible for him who believeth. Upon which the fa-
ther of the child immediately cried out, and with tears said, I
25 do believe: Help, O sir, my unbelief. And when Jesus saw that
the people were crowding upon him, he rebuked the unclean
spirit, saying to it, Thou dumb and deaf spirit, I command
thee; Go out of him; and enter no more into him; and the de-
26 mon having screamed, and severely convulsed him, went out.
27 And he was like one dead. So that many said, He is dead. But
Jesus, taking him by the hand, raised him, and he stood up.
28 And when he went into a house, his disciples asked him pri-
29 vately, Why could not we cast it out? And he said to them,

This kind [of power*] can go forth by nothing but by prayer
and fasting.†
30 Having left that place, they travelled through Galilee, and
he did not desire that any should know; for he was teaching
31 his disciples. And he said to them, The son of man is about to
32 be delivered up into the hands of men, and they will put him
to death. And being put to death, he will rise again on the third
day. But they did not comprehend the meaning of this, and
were afraid to ask him.
33 And when he came to Capernaum, and was in the house,
he asked them. What was that, about which you were debat-
34 ing among yourselves on the road. And they were silent. For
on the road they had debated among themselves, Who should
35 be greatest. Then sitting down, he called the twelve, and saith
to them, If any one desireth to be first, let him be last of all,
36 and servant of all. Then having taken a child, he placed it in
37 the midst of them; and taking it in his arms, he said to them,
Whosoever shall receive one of such children on my account,
receiveth me; and whoever shall receive me, receiveth him
who sent me.
38 Then John addressed him, saying, Teacher, we saw one
who doth not accompany us, casting out demons in thy name,
39 and we forbade him, because he doth not accompany us.
Whereupon Jesus said, Forbid him not, for there is no one
who will do a miracle in my name, and be readily able to speak
40 evil of me. For whoever is not against us is for us. For who-
41 soever shall give you a cup of water to drink on my account,
because you belong to Christ, verily I say to you, He shall
42 not lose his reward. And whoever shall cause one of these lit-
tle ones, who believe in me, to stumble, better were it for him,
that a millstone were hanged about his neck, and he cast
43 into the sea. Therefore, if thy hand cause thee to fall, cut it off.
It is better for thee to enter maimed into life, than having two
hands, to go into hell, into the fire which is unextinguishable;
44 "Where their worm dieth not—and the fire is not extin-

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* I have added the words [*of power*] for the sake of perspicuity. See Matt. 17. 29. Luke 6. 19.

† See ch. 5. 30.

45 guished!*" And if thy foot cause thee to fall, cut it off, it is
better for thee to enter lame into life, than, having two feet, to
46 be cast into hell, into the fire which is unextinguishable; "where
their worm dieth not, and the fire is not extinguished." And
47 if thine eye causeth thee to fall, pluck it out; it is better for
thee to enter one eyed into the kingdom of God, than having
48 two eyes, to be cast into the hell of that fire; "where their worm
49 dieth not, and the fire is not extinguished." For every one is
to be salted for fire, as every sacrifice is to be salted with salt.
50 Salt is good; but if the salt become saltless, with what can you
season it? Have salt in yourselves, and maintain peace with
one another.

X. Having departed thence, he cometh to the borders of Judea, through the plain of the Jordan. And multitudes again re-
2 sort to him, and he, as usual, again taught them. And the Pharisees came, and with a view to try him, asked him, Is it law-
3 ful for a man to put away his wife. Whereupon he, in reply,
4 said to them, What hath Moses commanded you? And they
said, Moses permitted to write a bill of divorce and to put
5 away. In answer to this, Jesus said to them, Because of your
6 intractable disposition, Moses wrote this precept for you. But
from the beginning of the creation God made them a male and
7 a female. For this cause a man is to leave his father and mother and cleave to his wife. And they two shall be one flesh.
8 So that they are no longer two, but one flesh. Therefore what
9 God hath conjoined, let not man separate. And when he was
10 in the house, his disciples asked him again concerning this
11 matter. Whereupon he saith to them, Whosoever shall put away
his wife, and marry another, committeth adultery against her.
12 And if a woman put away her husband, and marry another,
she committeth adultery.

13 Then children were brought to him, that he might touch
14 them; and his disciples rebuked those who brought them. But
Jesus, observing this, expressed displeasure, and said to them,
Suffer the children to come to me, and do not hinder them,
15 for of such is the kingdom of God. Verlily I say to you, Who-

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* Esaias 66. 24.

soever will not, like a child, receive the kingdom of God, he
16 shall in no wise enter it. Then, having taken them in his arms,
he laid his hands on them, and blessed them.
17 And as he was setting out on his journey, one came running, and kneeling down before him, asked him, Good teach-
er, what shall I do that I may inherit an everlasting life?
18 Thereupon Jesus said to him, Why callest thou me good?
19 There is none good but God only. Thou knowest the commandments—thou shalt not commit adultery—thou shalt not
commit murder—thou shalt not steal—thou shalt not bear
20 false testimony—thou shalt not defraud—honour thy father
21 and thy mother. He answering, said to him, Teacher, All
these I have observed from my childhood. Then Jesus, looking stedfastly on him, loved him, and said to him, One thing
is wanting to thee. Go sell what thou hast, and give to the
22 poor, and thou shalt have treasure in heaven. Then come, and
having taken up the cross, follow me. At this word, he was
grieved and went away sorrowful, for he had great posses-
23 sions. Thereupon Jesus, looking round, saith to his disciples,
How difficult it is for them who have riches to enter into the
24 kingdom of God! At these words of his, his disciples being
astonished, Jesus, addressing them again, saith, Children,
How difficult a thing it is for them who trust in riches to enter
25 into the kingdom of God. It is easier for a camel to pass
through the eye of a needle than for a rich man to enter the
26 kingdom of God. At this they were still more astonished, and
27 said among themselves, Who then can be saved? Whereupon Jesus, looking stedfastly on them, saith, With men it is
impossible, but not with God. For with God all things are
28 possible. Upon this Peter took occasion to say to him, Be-
29 hold we have forsaken all and followed thee. In reply to this,
Jesus said, Verily I say to you, There is none who hath left
house, or brothers, or sisters, or father, or mother, or wife, or
30 children, or fields, for the sake of me and the glad tidings,
who shall not now, even in the present time, receive an hundred fold compensation for houses, and brothers, and sisters,
and mothers, and children, and fields, as well as for persecu-

31 tions* and in the age to come, everlasting life. But many who
are first, shall be last, and the last, first.

32 When they were on the way up to Jerusalem, and Jesus
was walking before them, they were seized with a horror, and
followed him with fear. Whereupon Jesus, again taking the
twelve aside, took occasion to tell them what would soon be-
33 fal him. Behold, said he, we are going up to Jerusalem, and
the son of man will be delivered up to the chief priests, and
34 the Scribes; and they will condemn him to death, and deliver
him up to the Gentiles, who will insult him, and scourge him,
and spit upon him, and put him to death; and on the third day
he will rise again.

35 When James and John, the sons of Zebedee, accosted
him, saying, Teacher, we desire that thou wouldst do for us
36 what we are going to ask; thereupon he said to them, What
37 do you desire me to do for you? And they said to him, Grant
us, that one of us may sit on thy right hand, and the other on
38 thy left, in thy glory. Thereupon Jesus said to them, You do
not know what you are asking. Can you drink the cup which I
am about to drink, and be baptized with the baptism with which
39 I am about to be baptized? They said to him, We can. Then Je-
sus said to them, You shall indeed drink the cup which I am
40 about to drink, and be baptized with the baptism, with which
I am about to be baptized; but to sit on my right hand and
on my left, is not mine to give, except to those for whom it is
41 prepared. Now the ten, when they heard this, began to express
42 indignation in respect to James and John; but Jesus, having
called them to him, said to them, You know that the rulers of
the nations exercise lordship over them; and their grandees
exercise authority over them; but it shall not be so among
43 you. But whoever would be great among you, let him be your
44 attendant: and whoever of you would be first, let him be the
45 servant of all. For the son of man did not come to be waited
on, but to serve; and to give his life as a ransom for many.

46 Then they proceeded on to Jericho, and as he was going
out of Jericho, with his disciples and a great multitude, blind
Bartimeus, son of Timeus, was sitting by the way side, beg-

*See Luke 11. 7.

47 ging. And when he heard that it is Jesus, the Nazarene, he be-
gan to cry aloud, and say, Jesus, son of David, have pity on
48 me. And many rebuked him, that he should hold his peace;
49 but he cried the louder, Son of David, have pity on me. There-
50 upon Jesus, stopping, ordered him to be called. So they call
the blind man, Saying to him, Take courage; arise; he calleth
51 thee. Upon which, throwing aside his mantle, he sprang up and
came to Jesus. And Jesus, addressing him, said, What dost
thou desire me to do for thee. And the blind man said to him,
52 Rabboni, that I may again receive sight: Thereupon Jesus said
to him, Go thy way. Thy faith hath cured thee. And instant-
ly he recovered his sight, and followed Jesus in the way.

XI. And when they approach Jerusalem, being come as far as
Bethphage and Bethany, near the mount of olives, he sendeth
2 two of his disciples, and saith to them, Go to that village over
against you, and just as you enter it, you will find a colt tied,
3 on which no man ever rode. Loose it, and bring it. And if
any one say, Why do ye this? Say, The master hath need of
4 it, and will quickly send it back hither. So they went, and
5 found the colt tied before the door, at a place where two ways
met. And as they were loosing it, some of the people standing
there, said to them, What do you mean by untying the colt?
6 And they answered them as Jesus had ordered; upon which
7 they let them go. So they brought the colt to Jesus; and when
8 they had laid their mantles thereon, he sat upon it. And many
spread their mantles on the way; and others cut sprigs from
9 the trees, and strewed them in the way. And they who went
before, and they who followed, cried, saying, Hosanna! Bless-
10 ed he who is coming in the name of the Lord! Blessed the
approaching reign of our father David! that coming in the
name of the Lord, Hosanna, in the highest!

11 So Jesus entered Jerusalem, and into the temple, and
when he had taken a survey of all, as it was now evening, he
12 went out to Bethany with the twelve. And on the morrow, as
they were coming out from Bethany, he was hungry, and
13 seeing a fig tree at a distance, full of leaves, he went to see if
he could find any fruit on it (for the time to gather figs was
14 not come) but going to it he found nothing but leaves. There-
upon Jesus said to it, Henceforth let no one ever eat fruit of
thee. And his disciples heard.

15 Then they came to Jerusalem, and Jesus, having entered
the temple, began with turning out them who were buying and
selling in the temple. And he overturned the tables of the mo-
16 ney changers, and the stalls of them who sold doves, and suf-
fered no one to carry a vessel through the temple. And he
17 taught, saying, Is it not written, "My house shall be called a
house of prayer for all the nations;*" but you have made it a den
18 of robbers. When the Scribes, and the chief priests heard this,
they sought how to destroy him, for they were afraid of him,
because all the people were astonished at his doctrine.
19 Now, when evening was come, he went out of the city.
20 And next morning, as they were passing by; they saw the fig
21 tree dried up from the roots. Whereupon Peter, recollecting,
saith to him, Rabbi, Behold the fig tree which thou cursedst, is
22 quite dried up. In reply to which, Jesus saith to them, Have
23 faith in God. For verily I say to you, If one should say to that
mountain, Be thou lifted up and cast into the sea; and have
no doubt in his mind, but believe that what he saith cometh
to pass; whatever he may command shall be done for him.
24 Therefore I say to you, What things soever you ask when you
pray, believe that you will receive, and you shall have them.
25 But when you stand praying, if you have any ground of com-
plaint against any one, forgive him; that your father who is in
26 heaven may forgive you your trespasses. For if you do not
forgive, neither will your father, who is in heaven, forgive you
your trespasses.
27 Then they come again to Jerusalem; and as he was walking
in the temple, the chief priests, and the Scribes, and the elders,
28 come to him, and say to him, By what authority doest thou
these things? And, Who hath given thee authority that thou
29 shouldst do such things? And Jesus, answering, said to them,
I also will ask you one question. Answer me; and I will tell
30 you by what authority I do these things. Was the baptism of
31 John from heaven or of men? Answer me. Upon this they rea-
soned among themselves, saying, If we say, From heaven; he will
32 say, Why then did you not believe him? But if we say, From

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* Es. 56. 7.

men; they feared the people; for all held John to be really a
33 prophet. So they in reply; say to Jesus, We cannot tell. There-
upon Jesus answering, saith to them, Neither do I tell you by
what authority I do these things.
XII. Then he addressed them in parables, saying, A man
planted a vineyard, and hedged it about, and dug a wine lake,
and built a tower, and let it to tenants, and went to a distant
2 country. And at the vintage season he sent a servant to the
tenants, that he might receive from them some of the fruit of
3 the vineyard. But they, having seized him, beat him, and sent
4 him away empty. Again he sent to them another servant; and
him they attacked with stones, and wounded on the head, and
5 sent back with disgrace. Again he sent another, whom they
killed; and many others, some of whom they beat, and some
6 they killed. Therefore, at last, having an only son, his belov-
7 ed, he sent him also to them, saying, They will reverence my
son. But the tenants said among themselves, This is the heir.
8 Come; let us kill him; and the inheritance will be our own. So
having seized him, they killed him, and threw him out of the
9 vineyard. What therefore will the owner of the vineyard do?
He will come and destroy these tenants, and give the vineyard
10 to others. Have you never read this portion of scripture, "The
stone which the builders rejected, was the very one for the
11 head of the corner. This [salvation] was from the Lord, and
is wonderful in our eyes.*"
12 Upon this they sought to lay hold of him, but were afraid
of the people. For they knew that he had spoken the parable
13 against them. So they left him and went away, and send to
him some of the Pharisees, and the Herodians,† to entrap him
14 with a speech. And when they came, they say to him, Teacher,
we know that thou art true, and carest for no man. For thou
respectest not the person of men, but teachest the way of God
with truth. Is it lawful to pay tribute to Cæsar? Or is it not?
15 Should we give? Or should we not give? But he, knowing their
16 hypocrisy, said to them, Why do ye try me? Bring me a deni-
ar,‡ that I may see it. So they brought him one. Then he saith

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*Ps. 118. 22. †Herodians, partizans of Herod. ‡See Matt. 18. 28.

17 to them, Whose image and inscription is this? And they said,
Cæsar's. Then Jesus, answering, said to them, Render to Cæ-
sar the things which are Cæsar's; and to God, the things which
are God's. And they expressed admiration at him.
18 Then came to him the Sadducees, who say there is no re-
19 vival of the dead. And they asked him, saying, Teacher, Mo-
ses hath written for us, that if any one's brother die, and leave
a wife without leaving children, his brother should take his wife
20 and raise up a seed for his brother. Now there were seven bro-
21 thers, and the first took a wife, and died without leaving issue.
22 Then the second took her, and died, and he left no issue. And the
23 same was the case with the third. Indeed the seven married her,
but left no issue. Last of all, the woman also died. At the re-
vival of the dead, therefore, when they rise again, whose wife
24 will she be? for she hath been wife to the seven. In reply to
which, Jesus said to them, Are you not led into error because
25 of your not knowing the scriptures, nor the power of God?
For when the dead rise again, they neither marry nor are gi-
26 ven in marriage; but are as the angels in heaven. Now with re-
spect to the dead, that they are raised, have you not read in
the book of Moses, how God spake in the bush to him, say-
ing, "I am the God of Abraham, and the God of Isaak, and
27 the God of Jacob.*" He is not the God of the dead; but the
God of the living. You are therefore led much astray.
28 Then one of the Scribes who had heard them disputing,
and knew that he had answered them properly, coming up,
29 asked him, Which is the chief commandment of all? Where-
upon Jesus answered, This is the chief of all the command-
30 ments—"Hear, O Israel, The Lord is our God: the Lord is
one: and thou shalt love the Lord thy God with all thy heart,
31 and with all thy soul, and with all thine understanding, and
with all thy strength.†" This is the first commandment. And
the second, resembling it, is this—"Thou shalt love thy neigh-
bour as thyself.‡" There is no other commandment greater
32 than these. Upon this the Scribe said to him, right! Teacher!
thou hast said truly that there is one God; and there is no other

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* Ex. 3. 6. † Deut. 6. 4, 5. ‡ Lev. 19. 18.

33 besides him: and to love him with the whole heart, and with
the whole understanding, and with the whole soul, and with
the whole strength; and to love one's neighbour as himself, is
more than all the burnt offerings and the sacrifices. Whereupon
34 Jesus observing that he had answered discreetly, said to him,
Thou art not far from the kingdom of God. And, after that,
no one ventured to ask him any questions.

35 Then Jesus, in the course of his teaching in the temple, said,
How do the Scribes say, That the Christ is the son of David? For
36 David himself, by the Holy Spirit, said, "The Lord said to my
Lord, Sit at my right hand until I make thine enemies thy
37 footstool.*" If David then calleth him Lord, how is he his
son?

38 As the great multitude heard him with pleasure, he said to
them in his manner of teaching, Beware of the Scribes, who
are fond of walking in long robes, and of salutations in public
39 places of resort, and of the principal seats in the synagogues,
40 and the uppermost places at entertainments—who devour the
families of widows, and make long prayers for a disguise.
Such shall receive greater condemnation.

41 As Jesus was sitting over against the treasury, he observ-
ed in what manner the multitude throw money into the treasu-
42 ry. And many being rich, threw in a great deal. At length a
poor widow came, and threw in two mites, which make a far-
thing. Thereupon Jesus, having called his disciples to him,
43 saith to them, Verily I say to you, This poor widow hath
thrown in more than all those who have thrown into the trea-
44 sury. For they have all contributed out of their superfluous
store; but she, out of what she wanted for herself, hath thrown
in all that she had—her whole living.

XIII. And as he was going out of the temple, one of his dis-
2 ciples saith to him, Teacher, see! what huge stones and state-
ly buildings! Whereupon Jesus answering, saith to him, Thou
seest these great buildings? There shall not be left one stone on
3 another which shall not be demolished. And as he was sitting
on the mount of olives, over against the temple, Peter, and

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* Ps. 110. 1.

James, and John, and Andrew, asked him privately, Tell us,
4 when will these things happen? And what will be the sign of
the impending accomplishment of all these things. Thereupon
5 Jesus, in answer to them, took occasion to say, Take heed
that none seduce you: for many will come in my name, say-
7 ing, I am he; and will seduce many. Now when you shall hear
of wars and rumours of wars, be not alarmed; for this must hap-
8 pen; but the end is not yet. For nation will rise against na-
tion; and kingdom against kingdom. And there will be earth-
quakes in divers places. And there will be famines and com-
9 motions. These are the beginnings of sorrows. Now look to
yourselves. For they will deliver you up to councils and sy-
nagogues. You will be scourged and brought before gover-
10 nors and kings, for my sake, to bear testimony to them. For
the glad tidings must be first proclaimed to all the nations.
11 But when they bring you to deliver you up, be not solicitous
beforehand what to say; nor premeditate; but whatever shall
12 be suggested to you on the occasion, speak that: for it is not
you, who speak; but the Holy Spirit. Now brother will deli-
ver up brother to death: and a father, a son: and children will
rise up against parents, and cause them to be put to death:
13 and you will be hated by all men on account of my name.
But he who persevereth to the end shall be saved.

14 Now when you see the abomination of desolation, which
was spoken of by the prophet Daniel, erected where it
15 ought not (Reader attend!) then let them who are in Judea
flee to the mountains; and let not him who is on the house top
16 go down into the house, nor enter it to carry away any thing
out of his house. And let not him who is in the field turn back
17 to take up his mantle. But alas! for the women who are with
18 child; and for them who give suck in those days. Pray there-
19 fore that your flight may not be in winter. For in those days
there will be such distress as hath not happened from the
beginning of the creation, which God created, till now; nor
20 ever shall be. And had not the Lord shortened those days, no
flesh could escape. But for the sake of the chosen, whom he
hath made choice of, he hath shortened those days.

21 Now, if at that time, any one say to you, Lo! the Christ is
22 here! or, Lo! he is there! believe it not. For false Christs and

false prophets will rise up and give out* signs and wonders to
23 seduce, if possible, even the chosen ones. But be upon your
24 guard. Lo! I have foretold you all things. But in those days,
after that distress, the sun will be darkened, and the moon will
25 withhold her splendour, and the stars of heaven will continue
falling, and the powers which are in the heavens will be shak-
26 en. And then they shall see the son of man coming in clouds
27 with great power and glory. And then he will send his mes-
sengers and gather his chosen ones from the four winds—
from the remotest part of the earth to the remotest part of
heaven.
28 Now learn this parable from that fig tree: when its branch
becometh tender and putteth forth leaves, you know that the
29 summer is near. So when you see these things happen, know
30 that he is near, at the door. Verily I say to you, This genera-
tion shall not pass away until all these things are accomplish-
31 ed. The heaven and the earth will fail, but my words shall not
32 fail. But with respect to the day, and the season, that none
knoweth—neither the angels who are in heaven, nor the son—
33 none but the father. Look, watch and pray; for you do not
34 know when the time is. As when a man was going to travel,
on leaving his family and assigning to his servants their
35 charge, even to every one his work, he commanded the porter
to watch; watch ye therefore; for you do not know when the
master of the family cometh; whether in the evening, or at
36 midnight, or at cockcrowing, or in the morning, lest coming
unexpectedly, he find you asleep. Now what I say to you, I
say to all, Watch.
XIV. Now after two days was the passover, and the festival
of unleavened bread. And the chief priests, and the Scribes
were contriving how they might seize him by surprise, and
2 put him to death. And they said, Not at the festival; lest there
3 be a tumult among the people. And he being at Bethany in
the house of Simon the leper, while he was at table a woman
came with an alabaster phial of balsam—of pure unadulterat-
4 ed spikenard, which is very costly, and shaking the phial, she

*See Matt. 24. 24.

poured out of it on his head. At which some expressed indig-
5 nation, saying, Why is this waste of the balsam? For it might
have been sold for more than three hundred deniars,* and
6 given to the poor. And as they were restraining her, Jesus
said, Let her alone. Why do ye trouble her? She hath done a
7 good work for me. For you have the poor always with you,
8 and can, when you please, do them good; but me you have
not always. She hath done what she could. She hath come
9 beforehand to anoint my body for its embalment. Verily I
say to you, In whatever quarter of the world these glad tidings
are proclaimed, what this woman hath done will be mention-
ed to her honour.

10 Upon this, Judas Iscariot, one of the twelve, went to the
11 chief priests, in order to deliver him up to them. And when
they heard, they rejoiced exceedingly, and promised to give
him money. So he sought a favourable opportunity to deliver
him up.

12 And on the first day of the festival of unleavened bread,
the day when the paschal lamb was to be killed, his disciples
said to him, Where wouldst thou have us go and prepare for
13 thine eating the paschal lamb. Thereupon he despatched two
of his disciples, saying to them, Go to the city, and you will
14 meet a man carrying a pitcher of water; follow him. And
wherever he shall enter, say to the master of the house, The
teacher saith, Where is the dining room in which I may eat
15 the passover with my disciples? And he will shew you a large
upper room, ready furnished. Make preparation for us there.
16 So the disciples went, and came to the city, and found as he
17 had told them, and prepared the passover. And in the evening
18 he cometh with the twelve. And as they were at table, and
eating, Jesus said, Verily I say to you, One of you, who is
19 eating with me, is to deliver me up. At this they began to be
20 sorrowful, and to say severally—one, Am I? And another,
Am I? And he answering, said to them, It is one of the
21 twelve who is dipping with me in the dish. The son of man
departeth indeed as it is written of him, but alas for that man.

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*See Matt. 18. 28.

by whom the son of man is delivered up. Good were it for
22 that man, if he had never been born. And, as they were eating, Je-
sus having taken a loaf and pronounced a blessing, broke and
gave to his disciples, and said, Take; eat; this is my body.
23 Then having taken the cup, and given thanks, he gave to them
24 and they all drank of it. Then he said to them, This is my
25 blood—that of the new covenant—that shed for many. Veri-
ly I say to you, I will no more drink of the product of the
vine, until the day when I shall drink it new in the kingdom
of God.
26 And when they had sung a hymn, they went out to the
27 mount of olives. And Jesus saith to them, This night you will
all be stumbled at me. For it is written, "I will smite the
28 shepherd and the sheep will be scattered.*" But after I am
29 risen, I will go before you to Galilee. Hereupon Peter said to
30 him, Though all should be stumbled, I will not. Jesus saith
to him, Verily I say to thee, This very night before a cock
31 crow twice, thou wilt three times deny me. But he with more
vehemence said, Though I should die with thee, I will not
deny thee. And all the rest said the same.
32 Then they come to a place called Gethsemane, and he saith
33 to his disciples, Stay here, till I pray. Then he taketh with him
Peter, and James and John, and being seized with agonizing
34 horror and distress of mind, he saith to them, My soul is ex-
35 ceeding sorrowful even to death. Stay here and watch. Then
having advanced a little further, he prostrated himself on the
ground, and prayed, that if it were possible this hour might
36 pass from him. And he said, Abba, father, all things are pos-
sible to thee. Take away this cup from me. Nevertheless not
37 my will, but thine be done. Then he cometh and findeth them
asleep, and saith to Peter, Simon, art thou asleep? Couldst
38 thou not watch one hour? Watch and pray, that you may not
come to a trial. The spirit is indeed willing; but the flesh is
39 weak. Then going away again, he prayed, using the same
40 words. And on returning, he found them again asleep. For
their eyes were weighed down, and they did not know what

*Zach. 13. 7.

41 to answer him. Then he cometh the third time, and saith to
them, Are you still asleep and taking rest? It is over. The
42 hour is come. Behold the son of man is delivered into the
hands of sinners. Arise and let us go. Lo! he who delivereth
43 me up is at hand. And immediately, while he was still speak-
ing, Judas, one of the twelve, cometh, and with him a great
multitude, with swords and clubs, from the chief priests, and
the scribes, and the elders.

44 Now he, who delivered him up, had given them a signal,
saying, The person whom I will kiss, is he: seize him and
45 carry him away securely. So, when he came, having advanced
directly up to Jesus, he saith, Rabbi, Rabbi, and kissed him.
46 Whereupon they laid their hands on him and held him. Then
47 one of them who stood by, having drawn his sword, smote
48 the servant of the chief priest, and cut off his ear. And Je-
sus addressing them, said, Are you come out as against
49 a robber, with swords and clubs, to take me? I was daily
amongst you in the temple, teaching you, and you did not ar-
50 rest me. But the scriptures must be fulfilled. Then all forsook
51 him, and fled. But a certain youth followed him, having only
52 a sindon wrapped about his naked body; and the young men
laid hold on him. Whereupon he let go the Sindon* and fled
from them naked.

53 And when they brought Jesus to the chief priest; all the
54 chief priests, and the elders, and the Scribes, assembled with
him. Now Peter had followed him, at a distance, quite into the
court of the chief priest, and sat there with the attendants,
55 warming himself at the fire. And the chief priests and the
whole Sanhedrim sought for evidence against Jesus, to put
56 him to death, but found it not. For many bore false witness
57 against him, but their testimonies did not agree. Then there
58 arose some who falsely testified against him, saying, We
heard him say, I will destroy this temple made with hands,
59 and in three days build another not made with hands. But
neither in this did their testimony agree.

60 Then the chief priest, standing up in the midst, asked Je-

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*See Matt. 27. 59.

sus, saying, Answerest thou nothing? What sayest thou to
61 what these testify against thee? But Jesus was silent, and made
no reply. Then the chief priest interrogated him, and saith
62 to him, Art thou the Christ, the son of the Blessed? There-
upon Jesus said, I am. And you shall see the son of man seat-
ed on the right hand of that power, and coming with the
63 clouds of heaven. Upon this, the chief priest rent his clothes,
64 and said, What farther need have we of witnesses? You have
65 heard this blasphemy. What think ye? And they all adjudged
him to be liable to death. Then some began to spit upon him,
and to cover his face, and buffet him, and say to him, Prophe-
sy: when the attendants smote him on the cheek with their
open hands.

66 Now, Peter being in the court below, one of the maid ser-
67 vants of the chief priest cometh, and seeing Peter warming
himself, having viewed him narrowly, she saith, Thou also
68 wast with Jesus, the Nazarene. Whereupon he denied, say-
ing, I do not know, nor do I understand what thou sayst.
69 Then he went out into the portico, and a cock crowed. And
the girl, seeing him again, began to say to the bye-standers,
70 That man is one of them. Hereupon he denied again. And a
little while after, they who stood by, said to Peter, Thou art
certainly one of them; for thou art a Galilean, and thy speech
71 sheweth it. Upon this, he began with imprecations and oaths
72 to say, I do not know the man of whom you speak. And a
cock crowed a second time. Then Peter recollected what Je-
sus said to him, Before a cock crow twice, thou wilt three
times deny me; and covering his head, he wept.

XV. And early in the morning, the chief priests, with the el-
ders, and the Scribes, even the whole Sanhedrim, having con-
sulted together, bound Jesus, and led him away, and delivered
2 him up to Pilate. And Pilate asked him, Thou art the king of
3 the Jews? And he in reply, said to him, It is as thou sayst.
Then the chief priests accused him of many things; but he
4 made no answer. Then Pilate asked him again, saying, An-
swerest thou nothing? Observe how many things they testify
5 against thee. But Jesus still made no reply, so that Pilate was
astonished.

6 Now at every festival he released to them any one prison-

7 er whom they desired. And there was one Barabbas confined
with his fellow insurgents, who in their insurrection had com-
8 mitted murder. So when the people with a loud clamour, began
9 to demand what was usually granted to them, Pilate address-
ing them, said, Is it your pleasure that I release to you the
10 king of the Jews? For he knew that out of envy the chief
11 priests had delivered him up. But the chief priests instigated
the populace to desire that he would rather release to them
12 Barabbas. And when Pilate addressing them again, said,
What then do you wish me to do with him whom you call
13 king of the Jews? They again cried, Crucify him. Then Pi-
14 late said to them, Why? What evil hath he done? But they
15 cried more vehemently, Crucify him. Thereupon Pilate wil-
ling to satisfy the populace, released Barabbas to them, and
having scourged Jesus, delivered him up to be crucified.

16 Then the soldiers led him away to the court called the
17 Pretorium, and having assembled the whole cohort, they ar-
18 rayed him in purple, and platting a crown of thorns, they put
it on his head, and began with saluting him, "*Hail, king of*
19 *the Jews.*" Then they smote him on the head with a reed,
and spat upon him, and bowing their knees, made obeisance
20 to him. And when they had mocked him they stripped him of the
21 purple, and put his own clothes on him, and led him out to cru-
cify him. And they compel one Simon, a Cyrenian, who was
coming from the country, the father of Alexander and Rufus, to
22 carry his cross. So they bring him to Golgotha (the meaning
23 of which is, The place of a scull) and offered him myrrhed
24 wine to drink. But he did not take it. And when they had
crucified him, they divided his garments into parcels, casting
lots on them, to decide what each should take.

25 Now it was the third hour* when they nailed him to the
26 cross: and the inscription of the charge against him, which
27 was written over him, was, *The king of the Jews.* And to-
gether with him they crucify two robbers, one on his right
28 hand and the other on his left. Thus was the scripture fulfill-
ed which saith, " And he was numbered with transgres-

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*The third hour, nine o'clock in the morning.

29 sors.*" And they who passed by kept reviling him, shaking
30 their heads, and saying, Ah! thou destroyer of the temple;
and rebuilder of it in three days, save thyself, and come down
31 from the cross. And in like manner the chief priests, and the
Scribes, jesting with one another, said, He saved others, Can-
not he save himself? Let this Christ, this king of Israel, now
32 come down from the cross that we may see and believe. Even
they who were crucified with him, reviled him.
33 But when the sixth hour† was come, there was darkness
34 over the whole land, until the ninth hour. And at the ninth
hour, Jesus cried with a loud voice, saying, "*Eloi, Eloi, Lama
sabachthani*," which is, being interpreted, My God, my God,
35 Why hast thou forsaken me? Which, when some of the by-
36 standers heard, they said, Hark! he is calling Elias. Then one
ran, and having filled a spunge with vinegar, and put it on a
37 reed, offered him drink, saying, Let alone; let us see whether
38 Elias cometh to take him down. Then Jesus, having uttered a
loud cry, expired. Upon which the veil of the temple was
rent in two, from top to bottom. And when the centurion
39 who stood opposite to him, saw that he cried thus, and ex-
pired, he said, This man was certainly a son of a God.
40 Now there were women looking on at a distance, among
whom was Mary Magdalene, and Mary the mother of James
41 the younger, and of Joses, and Salome; (these had attended
him when he was in Galilee, and ministered to him) and many
42 others who had come up with him to Jerusalem. And in the
course of the evening, during preparation time (that is, the
43 cessation from labour which is usual before the sabbath,)
came Joseph of Arimathea, an honourable senator, who himself
also was expecting the reign of God—(he had taken courage,
44 and gone in to Pilate and begged the body of Jesus: upon
which Pilate expressed wonder if he could be dead, and call-
45 ing for the centurion, asked him, If he had been dead any time.
And being informed by the centurion, he had granted the body
46 to Joseph)—and he, having bought a sindon, and taken Jesus
down, wrapped him in the sindon and laid him in a sepulchre

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*Esaias 53. 12.

†The sixth hour, twelve o'clock, the ninth, three o'clock, P. M.

47 which was hewn out of a rock, and rolled a stone on the door
of the sepulchre. Now Mary Magdalene, and Mary the mo-
ther of Joses, saw where he was laid.
XVI. So when the sabbath was over,* Mary Magdalene and
Mary the mother of James, and Salome, bought spices, that
2 they might go and embalm him. And very early in the morn-
ing of the first day of the week, they come to the sepulchre.
3 When the sun was rising; and just as they were saying to one
4 another, Who will roll away the stone for us from the door of
the sepulchre, (for it was very large) upon looking up, they
5 see that the stone hath been rolled away. And going into the
sepulchre, they saw a youth sitting on the right side, clothed
6 with a white robe, and they were terrified. Whereupon he
said to them, Be not terrified. You are seeking Jesus, the Na-
7 zarene, who was crucified. He is risen. He is not here. Behold
the place where they laid him. But go, tell his disciples, Pe-
ter in particular, that he goeth before you to Galilee. There
8 you shall see him, as he said to you. Thereupon, having come
out in haste, they ran from the sepulchre; but they were seized
with such terror and consternation that they said nothing to
any one, they were so frightened.
9 Now Jesus, having risen very early in the morning of the
first day of the week, appeared first to Mary Magdalene, out
10 of whom he had cast seven demons. She went and told his at-
11 tendants who were mourning and weeping; but when they
12 heard that he is alive, and was seen by her, they did not be-
lieve. After that, he appeared in another form, to two of them
13 as they were walking into the country. Whereupon these
14 came and told the rest; but they did not believe them. At
length he appeared to the eleven, when they were at table, and
upbraided them for their incredulity and obstinacy, because
15 they did not believe them who had seen him after his resur-
16 rection. Then he said to them, Go to all the world, and pro-
claim the glad tidings to all mankind. He who believeth, and
is baptized, shall be saved; but he who disbelieveth shall be

*That is, after the setting of the sun, at which time the Jewish sabbath ended.

17 condemned. Now these signs shall accompany them who be-
lieve—by my name they will expel demons; they will speak
18 with new tongues: they will take up serpents: though they
drink deadly poison, it shall not hurt them: upon sick per-
sons they will lay their hands, and they shall recover.
19 So after the Lord had spoken to them, he was taken up to
heaven, and sat at the right hand of God; and they went forth
and proclaimed the tidings every where, the Lord co-operating
with them, and confirming the word with those concomitant
signs.

THE GOSPEL

ACCORDING TO

LUKE.

I. WHEREAS many have undertaken to compose a history
2 of those things which have been accomplished among us, as
they who were from the beginning eye witnesses, and are mi-
3 nisters of the word, have delivered them to us; it seemed
good to me also, when I had accurately traced every thing
from the very first, immediately afterwards to write to thee,
4 most excellent Theophilus, that thou mayst know the certain-
ty of those doctrines in which thou hast been instructed.
5 In the days of Herod, the king of Judea, there was a cer-
tain priest named Zacharias, of the course of Abia;* and his
wife, whose name was Elizabeth, was of the race of Aaron.
6 They were both righteous in the sight of God, walking in all
the commandments and precepts of the Lord, without blame.
7 Now they had no child, as Elizabeth was barren. And they were
8 both advanced in years. And it came to pass that when he was per-
forming the priest's office before God, in the order of his course,
9 it fell to his lot, according to the order of the priesthood, to go into
10 the temple of the Lord, to burn incense, while the whole mul-
titude of the people were praying without, at the time of the

*See 1. Chron. 23. 6. 24. 10.

11 incense offering. And an angel of the Lord appeared to him,
12 standing on the right side of the altar of incense, at the sight
of whom Zacharias was greatly discomposed and terrified.
13 Whereupon the angel said to him, Fear not, Zacharias; for
thy prayer is heard: and thy wife, Elizabeth, will bear thee a
14 son, and thou shalt call his name John. He will indeed be to
thee matter of joy and exultation; and many will rejoice at his
15 birth. For he will be great in the sight of the Lord. He must
16 not drink wine, nor any fermented liquor. With a holy spirit
he will be filled, even from his mother's womb. And he will
17 turn many of the children of Israel to the Lord their God. He
will go before in his presence, with the spirit and power of
Elias, to turn the hearts of fathers to their children, and pre-
pare disobedient persons, by a deep sense of righteous things,
to be for the Lord a well disposed people.

18 Thereupon Zacharias said to the angel, How can I know
this? for I am an old man, and my wife is far advanced in
19 years. In reply to which, the angel said to him, I am Gabriel,
who attend in the presence of God: and I am sent to speak to
thee, and to tell thee these glad tidings. Now, behold, thou
20 shalt be dumb and unable to speak, until the day when these
tidings shall be accomplished; because thou hast not believed
my words, which shall be confirmed in their season.

21 Now the people were waiting for Zacharias, and wondered
22 at his tarrying so long in the temple. And when he came out,
he could not speak to them. So they perceived that he had
seen a vision in the temple: for he made signs to them and
23 continued deaf and dumb. And when the days of his minis-
24 tration were accomplished, he departed to his own house.
And after these days, his wife Elizabeth conceived; and kept
25 herself retired five months, saying, The Lord hath dealt thus
with me in the days in which he looked on me to take away
my reproach among men.

26 And in the sixth month, God sent the angel Gabriel to a
27 city of Galilee, named Nazareth, to a virgin contracted to a
man, whose name was Joseph, of the house of David. And the
28 virgin's name was Mary. And when the angel entered, he said
29 to her, Hail, favourite of heaven! The Lord is with thee! Bless-
ed thou among women! Upon seeing him she was greatly

discomposed at his speech, and revolved in her mind what sort
of a salutation this might be. Whereupon the angel said to
30 her, Fear not, Mary. For thou hast found favour with God.
31 Now behold thou shalt conceive, and bear a son, and shalt
call his name Jesus. He will be great and will be called the
32 son of the Most High. And the Lord God will give him the
33 throne of his father David. And he will reign over the house
of Jacob forever. And of his kingdom there shall be no end.
34 Then Mary said to the angel, How can this be, since I know
35 not man. And the angel answering, said to her, A holy spirit
will come upon thee, and the power of the Most High will
overshadow thee, therefore the holy offspring will be called the
36 son of God. Now behold Elizabeth thy cousin, even she hath
conceived a son in her old age. And this is the sixth month
37 with her, who hath been called barren. For with God nothing
38 is impossible. Thereupon Mary said, Behold the handmaid
of the Lord. Be it to me according to thy word. And the an-
gel left her.
39 And in those days Mary set out and travelled with speed
40 to the hill country, to a city of Juda, and went to the house
41 of Zacharias and saluted Elizabeth. And soon as Elizabeth
heard the salutation of Mary, the infant leaped in her womb:
42 and Elizabeth was filled with a holy spirit, and with a loud
acclamation said, Blessed thou among women! and blessed the
43 fruit of thy womb. How have I this honour,* that the mother
of my Lord should come to me! For behold! soon as the sound
44 of thy salutation reached mine ear, the babe within me leaped
45 for joy. Happy indeed is she who believed that there shall be an
accomplishment of the things spoken to her from the Lord.
46 Then Mary said,
47 My soul doth magnify the Lord: and my spirit exulteth
48 in God, my Saviour: because he hath regarded the low con-
dition of his handmaid. For behold! henceforth all generations
49 will call me happy. Because the Mighty One hath done great
things for me; therefore hallowed be his name. Indeed his mer-
50 cy on them who fear him, extendeth to generations of gene-

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* Literally, How is this to me.

51 rations. With his arm he hath displayed strength. He hath
scattered them who were elated with the imagination of their
52 heart. From thrones he hath hurled potentates, and exalted
53 them of low degree. He hath filled the hungry with good
54 things; and sent away the rich empty. He hath supported his
55 servant Israel, remembering (as he spoke to our fathers) mer-
cy for Abraham and his seed forever.

56 And Mary abode with her about three months, and then
returned home.

57 Now when the time for Elizabeth's delivery was come, she
58 brought forth a son. And her neighbours and her relations,
hearing that the Lord had magnified his mercy to her, rejoic-
59 ed with her. And on the eighth day they came to circumcise
60 the child, and called him Zacharias, after the name of his fa-
61 ther. But his mother interposing, said, No. He shall be call-
ed John. And they said to her, There is none among thy kin-
62 dred who is called by that name. Then they made signs to his
father to know what he would have him called. And he, hav-
63 ing demanded a table book, wrote, saying, *His name is John.*
64 At which they were all surprised. And his mouth was imme-
diately opened, and his tongue loosed, and he spake, praising
65 God. And all in the neighbourhood were struck with awe.
And the fame of all these things spread through the whole
66 hill country of Judea. And all who heard laid them up in their
mind, saying, What will this child be? And the hand of the
67 Lord was with him. And Zacharias his father was filled
with a holy spirit, and he prophesied, saying, Blessed be the
68 Lord, the God of Israel; because he hath visited and deliver-
69 ed his people. He indeed hath raised up for us a horn of salva-
70 tion in the house of his servant David (as he spake by the
mouth of his holy prophets of old)—a deliverance from our
71 enemies, and out of the hand of all who hate us—in kindness
72 to our fathers, and in remembrance of his holy covenant (as
73 he sware to our father Abraham) that he would grant us, that
74 we, being delivered out of the hands of our enemies, may
75 serve him without fear, in holiness and righteousness before
76 him, all the days of our life. Now as for thee, child, thou
shalt be called a prophet of the Most High; for thou shalt go
77 before in the presence of the Lord, to prepare his ways; to

give his people a knowledge of salvation, by a remission of
their sins, through the tender mercy of our God, by which
78 the *Anatole** [the day spring] from on high hath visited us,
79 to give light to them who are sitting in darkness and the sha-
dow of death, to guide our feet to the way of peace." And
80 the child grew, and became strong in spirit, and was in the
deserts till the day of the manifestation of him to Israel.

II. Now it happened in those days, that an edict came forth
from Cæsar Augustus, that this whole inhabited land should
2 be enrolled. This was the first enrolment;† it was made when
Cyrenius was a governor of Syria; and all went to be enrolled,
3 every one to his own city, and accordingly Joseph went up
4 from Galilee, from the city of Nazareth to Judea, to the city
of David, which is called Bethlehem, because he was of the
5 house and patriarchal family of David, to be enrolled with
6 Mary his espoused wife, who was then great with child. And
while they were there, the time came that she should be deli-
7 vered; and she brought forth her son, the first born, and swath-
ed him, and laid him in a manger; because there was no room
for them in the house appropriate to lodging.

8 Now in that country there were shepherds in the open
fields tending their flocks by turns, during the night watches.
9 And lo! an angel of the Lord stood by them; and a glory of
10 the Lord shone around them; at which they were greatly af-
frighted. Whereupon the angel said to them, Be not afraid;
for lo! I bring you glad tidings—matter of great joy, which it

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* See Zach. 3. 8.

† There were two enrolments, the first merely for the purpose of numbering the inhabitants, and the second for assessing them. The first here spoken of, was in the reign of Herod the great, when Cyrenius was deputy governor of Syria. It was done according to the Jewish custom, by communities and families, and all were obliged to repair to their respective cities or towns, to be enrolled in their several families, according to their genealogies. The second, which was after the death of Herod, was for assessment, and was made indiscriminately. This was the enrolment which offended the Jews, and excited tumults and insurrections, and brought on the war which terminated in the destruction of Jerusalem, and the utter dispersion of the Jews.

11 will be to all the people—That to you there is born this day,
12 in the city of David, a Saviour, who is Christ the Lord. And
this will be the sign for you. You will find a babe swathed,
13 lying in the manger. Then suddenly there was with the angel
a multitude of the heavenly host, praising God, and saying,
14 Glory to God in the highest [heaven!] And on earth, peace!
15 good will among men! And as soon as the angels withdrew
from them to heaven; the men—the shepherds said one to an-
other, Come, let us go to Bethlehem and see this which is come
16 to pass, which the Lord hath made known to us. So they
went with all speed, and found Mary and Joseph, and the babe
17 that lay in the manger; and, having seen, they divulged what
18 had been told them concerning this child. And all that heard
19 were amazed at the things which were told them by the shep-
20 herds. But Mary treasured up all these things, pondering
them in her mind. And the shepherds returned, glorifying and
praising God for all that they had heard and seen, agreeably
to what had been declared to them.
21 Now when eight days were accomplished, at circumcising
the child, he was named JESUS, the name which the angel had
22 given him before he was conceived. And when the days of
her purification were accomplished according to the law of
Moses, they took him up to Jerusalem to present him to the
23 Lord; as it is written in the law of the Lord, that every male,
who is the first born of his mother, is to be accounted conse-
24 crate to the Lord;* and to offer a sacrifice according to what
is prescribed in the law of the Lord—a pair of turtle doves or
25 two young pigeons.† And behold there was at Jerusalem a
man whose name was Simeon. This man, being righteous and
devout, was waiting for the consolation of Israel; and there
26 was a holy spirit upon him. Now it had been revealed to him
by the holy spirit, that he should not see death until he had
27 seen the Christ of the Lord; and he had come by the spirit to
the temple. And when the parents brought the child Jesus,
28 to do for him according to the custom of the law, he took him
29 in his arms, and blessed God, and said, Now, O Lord, thou

* Ex. 13. 2. Num. 8. 17. † Lev. 12. 8.

30 dismissest thy servant in peace according to thy word, since
31 mine eyes have seen that salvation of thine, which thou hast
32 prepared in the sight of all peoples, a light to illuminate the
33 nations—the glory of thy people Israel. And while Joseph
and the mother of the child were wondering at the things
spoken concerning him, Simeon blessed them, and said to
34 Mary his mother, Behold this child is destined for the fall and
the rising again of many in Israel, and for an object of calumny
35 —(yea, a sword will pass through thy soul also) so that the ill
grounded reasoning of many hearts will be revealed.
36 There was also one Anna, a prophetess, a daughter of
Phanuel, of the tribe of Aser. She was far advanced in years.
37 Having lived seven years with a husband from her virgin state,
she was now a widow, about eighty four years old, who de-
parted not from the temple, performing religious service,
38 with fasting and prayers, night and day. She coming up at
that instant, did, in a responsive strain, give thanks to the
Lord; and she spake of him to all those in Jerusalem who were
expecting a deliverance.
39 And when they had performed all things according to the
law of the Lord, they returned to Galilee, to their own city,
40 Nazareth. And the child grew and became strong in spirit,
being filled with wisdom, and there was a divine gracefulness
upon him.
41 Now his parents used to go up every year to Jerusalem at
42 the festival of the passover. So when he was twelve years old,
they having gone up to Jerusalem, according to the custom of
43 the festival, and finished the days; when they set out on their
return, the child Jesus staid behind at Jerusalem. And neither
44 Joseph nor his mother knew it; but supposing that he was in
45 the company, they went a day's journey. Then they sought
46 him among their relations and acquaintance; but not finding
him, they returned to Jerusalem, seeking him. And after three
days, they found him in the temple, sitting in the midst of the
47 teachers, and hearing them, and asking them questions. And
48 all that heard him were astonished at his understanding, and
his answers; and they who saw him were amazed. And his
mother said to him, Son, Why hast thou dealt thus with us?
Behold thy father and I have been seeking thee with sorrow.

49 Whereupon he said to them, Why did you seek me? Did
50 you not know that I must be at my father's? But they did not
51 comprehend the meaning of what he said to them. Then he
went down with them and came to Nazareth, and continued
52 subject to them. And his mother kept all these things in her
mind. And Jesus advanced in wisdom and stature, and in favour with God and men.

III. Now in the fifteenth year of the government of Tiberius
Cæsar, Pontius Pilate being governor of Judea; and Herod,
tetrarch of Galilee; and his brother Philip, tetrarch of Iturea
2 and the region of Trachonitis; and Lysanias, being tetrarch of
Abilene—in the pontificate of Annas and Caiaphas, a word of
3 God came to John, the son of Zacharias, in the wilderness, and
he went into all the country along the Jordan, proclaiming a
4 baptism of reformation for a forgiveness of sins. As it is written in the book of the words of Esaias the prophet, saying, "A
voice of one crying in the wilderness, Prepare the way of the
Lord: make the roads for him straight. Let every valley be filled
5 up; and every mountain and hill levelled; and let the crooked
6 be made a straight road, and the rough ways, smooth. And
7 all flesh shall see the salvation of God.*" Therefore to the
multitudes who came out to be baptized by him, he said, Offspring of vipers! who hath warned you to flee from the im-
8 pending wrath? Bring forth therefore fruits worthy of this reformation: and begin not to say within yourselves, We have
Abraham for our father; for I say to you, that out of these
9 stones God can raise up children for Abraham. Now, indeed,
the axe is at the root of the trees. Every tree therefore
which doth not produce good fruit, is cut down and cast into
10 the fire. And when the people asked him, saying, What then
11 shall we do? He in reply, said to them, Let him who hath two
coats impart to him who hath none: and let him who hath pro-
12 visions, do the same. And when publicans came to be bap-
13 tized, and said to him, Teacher, what shall we do? He said to
14 them, Exact no more that what is enjoined you. And when
soldiers asked him, saying, And what shall we do? He said

* Es. 40. 3.

to them, Injure no man, either by violence or false accusation,
and be content with your wages.
15 And as the people were in suspense, and all were reason-
ing in their minds concerning John, That he perhaps might
16 be THE CHRIST, John addressed them all, saying, I, indeed,
baptize you in water; but there is one coming; who is mightier
than I; the latchet of whose sandal I am not worthy to untie.
17 He will baptize you in a holy spirit and fire. His winnowing
instrument is in his hand; and he will thoroughly clean his
threshing floor, and gather together the wheat for his granary;
18 but the chaff he will burn with unquenchable fire. Thus, with
many other exhortations, he published the glad tidings to the
19 people. But Herod, the tetrarch, being reproved by him, for
20 Herodias his brother Philip's wife, and for all the crimes which
he had committed, added this to them all, that he shut up John
in prison.
21 Now, while all the people were receiving baptism, Jesus
22 also being baptized, and praying; the heaven was opened, and
the Holy Spirit, in a bodily form, came down like a dove upon
him, and there came a voice from heaven, saying, "*Thou art
my son, the Beloved; in thee I am well pleased.*" Now this
23 very Jesus had been about thirty years under governance, be-
ing, as was supposed, a son of Joseph, son of Eli, son of Mat-
24 that, son of Levi, son of Melchi, son of Janna, son of Joseph,
25 son of Mattathias, son of Amos, son of Naum, son of Esli,
26 son of Naggai, son of Maath, son of Mattathias, son of Semei,
27 son of Joseph, son of Juda, son of Joanna, son of Rhesa, son
28 of Zorobabel, son of Salathiel, son of Neri, son of Melchi, son
29 of Addi, son of Kosam, son of Elmodam, son of Er, son of
30 Jose, son of Eliezer, son of Jorim, son of Matthat, son of
Levi, son of Symeon, son of Juda, son of Joseph, son of Jo-
31 nan, son of Eliakim, son of Melea, son of Mainan, son of
32 Mattatha, son of Nathan, son of David, son of Jessai, son of
33 Obed, son of Boaz, son of Salmon, son of Naasson, son of
34 Aminadab, son of Aram, son of Esrom, son of Phares, son of
35 Juda, son of Jacob, son of Isaac, son of Abraham, son of
36 Thara, son of Nachor, son of Saruch, son of Ragau, son of
37 Phalec, son of Eber, son of Sala, son of Kainan, son of Arphax-
ed, son of Sem, son of Noe, son of Lamech, son of Mathusa-

38 la, son of Enoch, son of Jared, son of Maleleel, son of Kainan,
son of Enos, son of Seth, son of Adam, son of God.
IV. Now Jesus being full of a holy spirit, returned from the
Jordan, and was led by the spirit into the wilderness; and be-
2 ing forty days tempted by the devil, he ate nothing during
3 those days. And when they were ended, he at length was hun-
gry. Whereupon the devil said to him, If thou art Son of God,
4 command that stone to become a loaf of bread. And Jesus an-
swered him, saying, It is written, that man can live, not by
5 bread only, but by whatever God appointeth.* Now the devil
having taken him up to a high mountain, had shewed him all
6 the kingdoms of the inhabited land, in a moment of time, and
the devil said to him, To thee I will give all this dominion
and the glory of these; for to me it is delivered over, and I give
7 it to whom I please. If thou therefore wilt worship me, all
8 shall be thine. Thereupon Jesus, answering him, said, Get
thee behind me, Satan, for it is written, "Thou shalt worship
9 the Lord thy God, and him only thou shalt serve.†" He had
also brought him to Jerusalem and placed him on the battle-
10 ment of the temple, and said to him, If thou art the son of
God, throw thyself down from this; for it is written, that "He
11 will give his angels a charge concerning thee to preserve
thee;" and that "With their hands they will bear thee up,
12 shouldst thou peradventure dash thy foot against a stone.‡"
In reply to which, Jesus said to him, It is said, "Thou shalt
13 not try the Lord thy God.§" And when the devil had ended
every trial, he departed from him for a time.
14 And Jesus returned in the power of the spirit to Galilee,
and a report went forth through all the neighbouring country,
15 concerning him. He indeed taught in their synagogues with
16 universal applause. And when he came to Nazareth, where he
had been brought up, he went according to his custom to the
synagogue on the sabbath day, and stood up to read. And the
17 book of the prophet Esaias was delivered to him. And having
18 unrolled the volume, he found the place where it was written,
"The spirit of the Lord is upon me, for the business for which

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*Deut. 8. 3. †Deut. 6. 13. ‡Ps. 91. 11. &c. §Deut. 6. 16.

he anointed me. He hath sent me to publish glad tidings to
the poor; to heal them who are broken hearted; to proclaim a
deliverance to captives; and a recovery of sight, to the blind;
to set at liberty the bruised; to proclaim the acceptable year
19 of the Lord.*" And when he had rolled up the volume and
20 given it to the attendant, he sat down. And the eyes of all in
21 the synagogue being fixed on him, he began with saying to
them, This day there is an accomplishment of this scripture,
which you have just heard. And all bore testimony in his fa-
22 vour, and expressed admiration at the graceful words which
23 proceeded from his mouth, and said, Is not this the son of Jo-
seph? Upon which he said to them, You will doubtless apply
to me this proverb—Physician heal thyself: what we have
heard done in Capernaum, do here also in thine own country.
24 Then he said to them, Verily I say to you, No prophet is well
25 received in his own country. And indeed I tell you, There
were many widows in Israel in the days of Elias, when the hea-
ven was shut up for three years and six months, so that there
26 was a great famine over all the land; but Elias was sent to
none of them, but to a widow woman at Sarepta, a city of
27 Sidon. And there were many lepers in Israel in the days of
Eliseus the prophet, but none of them was cleansed—none
28 but Neeman the Syrian. At hearing this, all that were in the
29 synagogue were filled with wrath, and rising up, they drove
him out of the city, and brought him to the brow of the hill
on which their city was built, in order to throw him down
30 headlong. But he, having passed through the midst of them,
went away.

31 When he came down to Capernaum, a city of Galilee,
32 and was teaching them on the sabbath days, they were as-
33 tonished at his manner of teaching, for his discourse was with
authority. And there was in the synagogue a man, who had
34 a spirit of an unclean demon. And he cried with a loud voice,
saying, Hah! What hast thou to do with us, Jesus of Naza-
35 reth! Art thou come to destroy us? I know thee who thou art.
The holy one of God. Thereupon Jesus rebuked him, saying,

* Es. 61. 1, &c.

Be silent and go out of him. And the demon having thrown
the man in the midst, went out of him without hurting him.
36 And they were all amazed, and said to one another, What is
the meaning of this, that with authority and power he com-
37 mandeth the unclean spirits, and they go out? And his fame
spread through all the neighbouring country.
38 When he withdrew from the synagogue he went to the
house of Simon. Now Simon's mother in law was confined
with a violent fever, and they besought him on her behalf.
39 Whereupon standing over her, he rebuked the fever and it
left her; and she arose immediately and waited upon them.
40 And when the sun was set, all that had any sick of any kind
of disease, brought them to him; and he, laying his hands on
41 every one of them, healed them. Now demons indeed used to
go out of many, screaming and saying, Thou art the Christ
the son of God; but he, rebuking them, did not suffer them
to say that they knew him to be the Christ.
42 Now, having gone out as day was coming on, he went to
a solitary place; and the people sought him, and went out to
43 him, and pressed him not to leave them. But he said to them,
I must publish the glad tidings of the reign of God in other
44 cities also, because I am sent for this purpose. Accordingly
he proceeded on, making proclamation in the synagogues of
Galilee.
V. And it came to pass when the people were pressing up-
on him to hear the word of God, as he was standing by the
lake of Gennesaret, he saw two boats by the edge of the lake,
2 and the fishermen, having gone out of them, were washing
3 their nets. So, going on board one of them, which belonged
to Simon, he desired him to put off a little from the land.
4 And sitting down, he taught the people from the vessel. And
when he had done speaking, he said to Simon, Row into deep
5 water, and let down your nets for a draught. Upon which Si-
mon, answering, said to him, Master, we have been toiling all
6 night, and have caught nothing. However, at thy word, I will
let down the net. And, having done this, they enclosed such
7 a great multitude of fishes that their net began to break.
Whereupon they beckoned to their partners in the other ves-
sel to come and help them. So they came, and they filled

8 both the vessels so that they began to sink. Upon seeing this,
Simon Peter prostrated himself at the knees of Jesus, and
9 said, Depart from me, for I, O Lord, am a sinful man. For
he, and all that were with him, were seized with amazement
10 at the draught of fishes which they had taken. And so were
James and John, the sons of Zebedee, who were Simon's part-
ners. Then Jesus saith to Simon, Be not afraid; henceforth
11 thou shalt be employed in catching men. And when they had
brought their vessels to land, they left all and followed him.
12 And when he was in one of the cities, lo! a man full of le-
prosy fell on his face, when he saw Jesus, and besought him,
13 saying, O sir, if thou wilt, thou canst cleanse me. Whereupon
he stretched forth his hand and touched him, saying, I will;
be thou cleansed. And immediately the leprosy departed
14 from him. Then he charged him to tell no one; but go and
shew thyself to the priest, and offer for thy purification, as Mo-
ses commanded, for a testimony to them. So his fame spread
15 more and more, and great multitudes flocked to hear him, and
16 to be healed of their infirmities by him. And he constantly
withdrew to places of solitude and prayed.
17 One day when he was teaching, and some Pharisees and
teachers of the law, who had come from every town of Gali-
lee and Judea and Jerusalem, were sitting by, and the power
18 of the Lord was displayed in curing the sick; it happened that
lo! there came men carrying on a couch a man who was para-
lytic: and they tryed to bring him in and lay him before Je-
19 sus. But finding it impracticable to bring him in, by reason
of the crowd, they went up upon the flat roof, and let him down
20 from the roof, with the couch, into the court before Jesus;
21 who, upon seeing their faith, said to him, Man, thy sins are
forgiven thee. At this the Scribes and the Pharisees began to
reason, saying, Who is this who speaketh blasphemy? Who
22 can forgive sins, but God alone? Thereupon Jesus, knowing
their surmises, addressed them, saying, Why reason ye in
23 your hearts? Which is easier—to say, thy sins are forgiven
24 thee? Or to say, Rise up and walk? Now that you may know
that the son of man hath power on earth to forgive sins, (saith
he to the paralytic) I say to thee, Arise, and having taken up
25 thy couch, go to thy house. And instantly he arose in their

presence, and having taken up that on which he was laid,
26 went to his house, glorifying God. And amazement seized
all; and they glorified God, and were filled with awe, saying,
We have seen wonderful things to-day.
27 And after this he went out and saw a publican, named Le-
vi, sitting at the receipt of custom, and said to him, Follow
28 me. Upon which, leaving all, he arose and followed him. And
29 Levi made a great entertainment for him at his house; and there
was a great company of publicans and others at table with
30 him. Whereupon their Scribes and the Pharisees expressed
their dissatisfaction to his disciples, saying, Why do ye eat
and drink with publicans and sinners? In reply to which, Jesus
31 said to them, They who are in health have no need of a phy-
32 sician; but they who are sick. I am not come to call righteous
33 men, but sinners to a reformation. Then they said to him,
Why do the disciples of John fast often and make supplica-
tions; and in like manner those of the Pharisees; but thine eat
34 and drink? And he said to them, Can you make the bridemen
35 fast, while the bridegroom is with them? The days indeed will
come when the bridegroom shall be taken from them, then
36 will they fast in those days. He then propounded to them a para-
ble, that no one putteth a piece of a new mantle on an old man-
tle; if he doth, he indeed rendeth the new, and the patch from
the new doth not suit the old. Neither doth any one put new
37 wine into old leathern bottles: if any doth, the new wine will
burst the bottles, and thus the wine will be spilled, and the
38 bottles rendered useless. But new wine must be put in new
39 bottles, so both will be preserved. Furthermore, no one hav-
ing drunk old wine calleth immediately for new: for he saith,
The old is better.
VI. It happened as he was walking through cornfields on
a sabbath called, *second prime*,* that his disciples plucked the
ears of corn, and having rubbed out the grains with their
2 hands, began to eat. Upon which some of the Pharisees said
to them, Why do ye that which is not lawful on sabbath days?

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*That is, I apprehend the day when the sheaf of first fruits was offered—the *second* day after the passover, and the *first* of the fifty days to pentecost. See Lev. 23. 15, 16. &c.

3 Thereupon Jesus addressing them, said, Have you never read
what David did, when he and his attendants were hungry?
4 How he went to the house of God, and took the presence
loaves and ate thereof and gave to his attendants, which none
5 but the priests are allowed to eat. Then he told them that the
son of man is Lord even of the sabbath.
6 It happened also on another sabbath, when he went to the
synagogue and taught, that there was a man there, whose
7 right hand was withered. And the Scribes and the Pharisees
watched him, to see whether he would perform a cure on the
sabbath day, that they might find matter of accusation against
8 him. Now he knew their thoughts. Therefore when he had
said to the man who had the withered hand, Rise and stand
9 in the midst; and he had risen, and was standing there; Jesus
said to them, Let me ask you what is allowable on the sabbath
10 days?—to do good, or to do evil?—to save life, or to destroy?
Then having looked around on them all, he said to the man,
11 Stretch forth thy hand. And he did so. And his hand was re-
stored sound as the other. Upon this they were filled with
madness, and spoke one to another what they should do to
Jesus.
12 Now about that time he went out to the mountain to pray,
and spent the whole night in a place set apart for prayer* to
13 God. And when it was day, he called together his disciples,
14 and out of them chose twelve, whom he named APOSTLES—
Simon, whom he surnamed Peter, and Andrew, his brother,
15 James and John, Philip and Bartholomew, Matthew and Tho-
16 mas, James, son of Alpheus, and Simon, surnamed Zelotes,
17 Judas the brother of James, and Judas Iscariot, even he who
was a traitor. And having come down with them, he stopped
in a plain, with a crowd of his disciples, and a great multitude
of the people from all Judea and Jerusalem, and the coast of
Tyre and Sidon, who had come to hear him, and to be cured
18 of their diseases. Even they who were infested by unclean
19 spirits were also cured. And the whole multitude sought to
20 touch him, because power went forth from him, and healed
all. Then lifting up his eyes on his disciples, he said,

*Literally in a Proseucha.

Happy ye who are poor, for the kingdom of God is yours!
21 Happy ye, who hunger now, for you shall be satisfied!
Happy ye, who weep now; for you will laugh!
22 Happy are you, when men will hate you; even when they
will discard and reproach you, and expose your name as in-
famous on the account of the son of man; rejoice on that day
23 and leap for joy; for behold your reward in heaven is great;
for thus their fathers treated the prophets.
24 But alas! for you who are rich, for you are receiving your
consolation.
25 Alas for you who are filled; for you shall hunger.
Alas for you who laugh now; for you shall mourn and
weep.
26 Alas for you, when all men speak well of you; for thus
27 their fathers did to the false prophets. But I charge you, my
28 hearers, Love your enemies. Do good to them who hate you.
Bless them who curse you; and pray for them who spitefully
29 abuse you. To him who smiteth thee on one cheek, present
also the other. And from him who taketh thy mantle, withhold
30 not thy coat. Give to every one who asketh thee. And from
him who taketh away thy goods, do not demand them back.
31 And as you wish men to do to you, do ye even so to them. If
32 you indeed love them who love you, what thanks are you en-
33 titled to. For even sinners love those who love them. And if
you do good to them who do good to you, what thanks are
34 you entitled to? For even sinners do the same. And if you
lend to them from whom you hope to receive; what thanks are
you entitled to. For even sinners lend to sinners, that they may
35 receive as much in return. But love your enemies; and do
good; and lend without any mistrust, and your reward will be
36 great. And you will be the children of the Most High. Be-
cause he is kind, even to the ungrateful and malignant; be ye
therefore merciful, even as your Father is merciful.
37 Furthermore, judge not, that so you may not be judged.
Condemn not, that so you may not be condemned. Forgive;
38 and you shall be forgiven. Give; and to you will be given—
into your lap there shall be given good measure, pressed down
and shaken and running over. For with the same measure

with which you mete to others, you shall have measure re-
turned to you.
39 Then he spake a parable to them—Can the blind lead the
40 blind? Will they not both fall into a pit? A scholar is not
above his teacher. But every one will be instructed as his
teacher is.
41 Now why beholdest thou the mote which is in thy bro-
42 ther's eye, and perceivest not the splinter which is in thine own
eye? Or how canst thou say to thy brother, Hold, brother,
Let me take out the mote which is in thine eye, not consider-
ing that there is a splinter in thine own eye? Hypocrite, first
take the splinter out of thine own eye, and then thou wilt see
clearly to take out the mote which is in thy brother's eye.
43 That indeed is not a good tree which beareth bad fruit;
44 nor is that a bad tree which beareth good fruit. For every
tree is known by its own fruit. For figs are not gathered from
45 thorns; nor grapes from a bramble bush. The good man out
of the good treasure of his heart bringeth forth that which is
good. And the bad man out of the bad treasure of his heart
bringeth forth that which is bad. For from the overflowing of
the heart the mouth speaketh.
46 Now why do you call me, master, master, when ye do not
47 what I command? With regard to every one who cometh to
me, and hearkeneth to my words, and doth them, I will tell
48 you to whom he is like. He is like a man building a house,
who digged deep and laid a foundation on the rock. And when
a flood came, the current beat against that house, but could
49 not shake it, because it was founded on the rock. But he who
hath heard and hath not practised, is like a man who built a
house on the ground, without a foundation, against which the
current beat impetuously, and presently it fell. And great was
the ruin of that house.
VII. Now when he had finished all these his sayings in the
2 hearing of the people, he went to Capernaum, where a cer-
tain centurion's servant, who was dear to his master, was sick
3 and at the point of death. And the centurion, having heard of
Jesus, had sent to him the elders of the Jews with a request
4 that he would come and cure his servant. And when they came
to Jesus, they pressed him earnestly, saying, He is worthy of

5 this favour; for he loveth our nation, and it was he who built
6 the synagogue for us. So Jesus went with them. But when he
was now at no great distance from the house, the centurion
sent friends to him, saying, Sir, trouble not thyself; for I am
7 not worthy that thou shouldst come under my roof: and for
8 that reason I did not think myself worthy to come to thee.
Say but a word, and my servant will be healed. For even I,
who am a man subject to authority, having soldiers under me,
say to one, Go; and he goeth: and to another, Come; and he
9 cometh: and to my slave, Do this; and he doeth it. When
Jesus heard this, he admired him; and turning to the multitude that followed him, he said, I say to you, I have not found
10 such an instance of faith even in Israel. And when they, who
had been sent, returned to the house, they found the servant
well who had been sick.

11 And on the day following, he went to a city called Nain,
12 accompanied by many of his disciples, and a great crowd. And
as he approached the gate of the city, behold the people were
carrying out a dead man to be buried—the only son of his
mother, and she was a widow. And there was a great mul-
13 titude of the city with her. And when the Lord beheld her, he
14 had compassion on her, and said to her, Weep not. Then he
advanced and touched the bier, (now the bearers had stopped)
15 and he said, Young man, I say to thee, Arise. Thereupon he
16 who had been dead, sat up and began to speak. And he de-
livered him to his mother. And a dread fell upon all; and they
glorified God, saying, A great prophet is risen up among us,
17 and God hath visited his people. And his fame spread
through all Judea and through all the neighbouring country.

18 When John was informed by his disciples of all these
19 things, he called two of them and sent them to Jesus, saying,
20 Thou art the one coming: may we expect another? And when
the men came to him, they said, John the baptist hath sent
us to thee, saying, Thou art the one coming: may we expect
21 another? Now at that very time he was curing many of dis-
eases, and maladies, and evil spirits, and graciously bestow-
22 ing sight to many who were blind. And Jesus answering, said
to them, Go and tell John what you have seen and heard; that
the blind see; the lame walk; lepers are cleansed; deaf hear;

dead are raised to life, and the poor have glad tidings pro-
23 claimed to them. And happy is he who shall not be stumbled
at me.
24 And when John's messengers were gone, he took occasion
to say to the people respecting John, What went ye out to the
25 wilderness to see? A reed shaken by the wind? But what went
ye out to see? A man clothed with soft raiment? Behold they
who are splendidly dressed, and who live luxuriously, are to
26 be found in royal palaces. But what went ye out to see? A
27 prophet? Yes, I tell you, and something more than a prophet.
This is he, of whom it is written, "Behold I send my messen-
ger before thee, who shall prepare thy way for thee.*" For I
28 say to you, Among those who are born of women, there is
not a greater prophet than John the baptist, but the least in the
29 kingdom of God is a greater than he. All the people indeed, even
30 the publicans, when they heard, justified God by submitting to
the baptism of John; but the Pharisees and the teachers of the
law made null, with regard to themselves, the counsel of God,
31 by not submitting to be baptized by him; therefore the Lord
said, To what shall I compare the men of this generation, and
32 to what are they like? They are like children who sit in the
market place and call to one another, and say, We have play-
ed on the pipe for you, and you have not danced: we have
33 sung for you songs of woe, and you have not wept. For John
the baptist came neither eating bread nor drinking wine, and
34 you say, He hath a demon. The son of man came eating and
drinking; and you say, Behold a gluttonous man and a wine
35 bibber; a friend of publicans and sinners. But wisdom is jus-
tified by all her children.
36 When one of the Pharisees asked him to eat with him,
and he had gone to the Pharisee's house and placed himself at
37 table, behold a woman in the city who was a sinner, when she
knew that he was at table in the Pharisee's house, took an ala-
38 baster bottle of myrrh, and standing behind, at his feet, weep-
ing, she first bathed his feet with her tears, and wiped them
with the tresses of her hair. Then she kissed his feet and

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* Mal. 3. 1.

39 anointed them with the myrrh. When the Pharisee who had
invited him saw this, he said within himself, if this man were
a prophet, he would know what sort of a woman this is, who
40 toucheth him—that she is a sinner. Thereupon Jesus address-
ing him, said; Simon, I have something to say to thee. And
41 he saith, Teacher, say it. A certain creditor had two debtors.
The one owed him five hundred deniars;* and the other fif-
42 ty.† And as they had not wherewithal to pay, he forgave them
43 both. Which of them, therefore, said he, will love him most?
44 To which Simon replied, He, I suppose, to whom he forgave
most. Jesus said to him, Thou hast judged rightly. Then
turning towards the woman, he said to Simon, Thou seest
this woman? I came to thy house: Thou gavest me no water
for my feet; but she with her tears hath washed my feet, and
45 wiped them with the hairs of her head: Thou gavest me no
46 kiss: but she, since I came in, hath not ceased kissing my feet.
My head thou didst not anoint with oil: but she hath anointed
47 my feet with myrrh. For what reason? I tell thee. Her sins
which are many, are forgiven her;‡ therefore her love is great.
48 But he to whom little is forgiven, hath little love. Then he
49 said to her, Thy sins are forgiven. Upon this, they who were
at table with him began to say within themselves, Who is this
50 that forgiveth sins? Thereupon he said to the woman, Thy
faith hath saved thee, Go in peace.

VIII. Immediately after this he travelled through cities and
villages, publishing and proclaiming the glad tidings of the
reign of God, accompanied by the twelve, and by certain wo-
men who had been delivered from evil spirits and diseases,
particularly Mary, called Magdalene, out of whom had gone
3 seven demons; and Joanna the wife of Chusa, Herod's steward,
and Susanna, and many others, who ministered to him out of
4 their possessions. And as a great multitude were coming to-
gether, and those in every city were flocking to him, he said

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* About sixty dollars. † About six dollars.

‡ Literally, Her sins, which are many, must needs have been forgiven, since she hath loved much. In Chap. 23. 40. and Acts 1. 17. the Greek particle ὅτι is used in the same sense, and signifies since, or seeing that.

5 by way of parable, The sower went out to sow his seed. And
as he was sowing, some fell on the highway and was trampled
6 under foot, and the birds of the air devoured it. And some fell
7 on rocky ground, and having sprung up, it withered for want
of moisture. And some fell among thorns, and the thorns spring-
8 ing up with it, choaked it. And some fell on good ground,
and sprang up and yielded increase an hundred fold. Having
said this, he cried with a loud voice, Whosoever hath ears to
hear, let him hear.

9 And when his disciples asked him, saying, What is the
10 meaning of this parable, he said, To you it is granted to know
the mysteries of the kingdom of God, which to others are
couched under parables, so that they see and do not see, and
11 they hear and do not understand. Now this is the meaning of
12 the parable. The seed is the word of God. By the highway,
are meant those hearers out of whose hearts the devil coming,
13 taketh away the word, that they may not believe and be saved.
By the rocky ground are meant those who, when they hear the
word, receive it with joy; but not having it rooted in them,
14 they are but temporary believers, and in time of trial aposta-
tise. The ground overrun with thorns denoteth them who
hear, and who going away are choaked with cares and riches
and the pleasurable enjoyments of life, so that they do not
15 bring fruit to perfection. But by the good ground are meant
they, who with an honest and good heart, having heard the
word, retain it, and perseveringly bring forth fruit.

16 Now no one having lighted a lamp covereth it with a ves-
vel or putteth it under a couch; but setteth it on a stand that
17 they who come in may see the light. For there is nothing ob-
scure which shall not be made clear; nor any thing concealed
which shall not be made known and come to light. Take heed
18 therefore how you hear; for to him who improveth, more shall
be given; but from him who improveth not, even what he
thinketh he hath, will be taken away.

19 When his mother and his brethren came to him, and could
20 not get near him by reason of the crowd, and some informed him,
saying, Thy mother and thy brethren are standing without, and
21 desire to see thee; he in reply, said to them, My mother and
my brethren are they who hear the word of God and do it.

22 One day Jesus having gone on board a vessel with his
disciples, said to them, Let us cross over to the other side of
23 the lake. So they set sail. And as they were sailing he fell
asleep; and a storm of wind came down on the lake, and they
24 were filled, and in danger; Whereupon they went near and
awoke him, saying, Master, master, we are lost. Upon which
he arose and rebuked the wind, and the raging of the water,
25 and they were still; and there was a calm. And he said to
them, Where is your faith? And they being terrified, express-
ed admiration, saying one to another, Who in reality is this,
that he commandeth even the winds and the water, and they
26 obey him! And when they arrived at the country of the Gada-
renes, which is over against Galilee; just as he was landing he
27 was met by a man of the city who had been long possessed by
demons, and who wore no clothes, nor abode in any house,
28 but in the tombs; who upon seeing Jesus, screamed and fell
down before him, and said with a loud voice, What hast thou
to do with me, Jesus son of the Most High God. I beseech
29 thee, torment me not. For he had commanded the unclean spi-
rit to go out of the man. For it had often seized him. And
when he was bound with chains and fastened with fetters,
bursting the bonds, he was driven by the demon into the wil-
30 derness. Then Jesus asked him, saying, What is thy name?
31 And he said, *Legion.* (For many demons had entered into him;)
and entreated him that he would not command them to go in-
32 to the abyss. Now there was a herd of many swine there, feed-
ing on the mountain, so they besought him to permit them to
33 enter into the swine. And when he permitted them, the de-
mons quitting the man, entered into the swine, and the herd
34 rushed down a precipice into the lake, and were drowned.
When the swine herds saw what had happened, they fled, and
35 running away, spread the news through the city and the country.
Upon which the people came out to see what was done. And
when they came to Jesus and found the man, out of whom the
demons were gone, sitting at the feet of Jesus, clothed and in
36 his right senses, they were terrified. And upon being inform
ed by the spectators how the demoniac had been cured, all the
people of the neighbouring country of the Gadarenes entreat-
37 ed him to depart from them. Because they were struck with

great terror, he therefore going on board the vessel, set out
38 on his return. Now the man, out of whom the demons had
gone, begged to be with him. But Jesus dismissed him, saying, Return to thy house, and tell what God hath done for
39 thee. So he returned, and published through the whole city
all that Jesus had done for him.
40 And when Jesus returned, the multitude welcomed him,
41 for they were all waiting for him. And behold there came a
man named Jairus, who was a ruler of the synagogue, who
42 prostrating himself at the feet of Jesus, besought him to go to
his house; because he had a daughter, an only child, about
43 twelve years of age, and she was dying. And as he was
going, the people crowded him; and a woman, who had been
twelve years afflicted with an issue of blood, and who had
44 spent all her living on physicians, none of whom could cure
her, came behind and touched the tuft of his mantle; and in-
45 stantly her issue of blood was staunched. Thereupon Jesus
said, Who touched me? And when all denied, Peter and they
who were with him, said; Master, the crowds are thronging
46 and pressing thee, and dost thou say, Who touched me? But
Jesus said, Some one hath touched me, for I perceived a pow-
47 er going forth from me. And when the woman saw that she
had not escaped notice, she came trembling, and prostrating
herself before him, told him in the presence of all the people,
48 for what cause she had touched him, and how she was cured
instantly. Whereupon he said to her, Daughter, take courage;
49 thy faith hath cured thee. Go in peace. And while he was
yet speaking, there cometh one from the ruler of the syna-
50 gogue's house, and saith to him, Thy daughter is dead.
Trouble not the teacher. Upon hearing this, Jesus addressed
him, saying, Be not afraid. Only believe; and she will reco-
51 ver. And when he entered the house, he permitted none to go
in, but Peter and James and John, and the father and the mo-
52 ther of the child. Now all were weeping and lamenting her.
53 But he said, Weep not. She is not dead; but asleep. Upon
54 which they derided him, knowing that she was dead. And
55 when he had put them all out, and taken her by the hand, he
called, saying, Maiden, arise. Whereupon her breath return-
56 ed, and she arose immediately. And he ordered some food to

be given her. And her parents were astonished. And he
charged them to tell no one what was done.
IX. When he, having called together the twelve disciples,
2 gave them power and authority over all the demons, and to
cure diseases; and was sending them to proclaim the reign of
3 God, and to heal the sick; he said to them, Take nothing for
4 the journey—neither staves, nor scrip, nor bread, nor money,
nor two coats apiece. And into whatever house you enter,
5 abide there till you leave the place. And wherever they will
not receive you, when you are leaving that city, shake off the
6 dust from your feet, for a testimony against them. According-
ly, they departed and went through the villages, proclaiming
the glad tidings, and performing cures every where.
7 When Herod, the tetrarch, heard of all that was done by him,
he was perplexed; because it was said by some, that John was
8 raised from the dead; and by others, that Elias is plainly come;
and by others, that one of the ancient prophets is risen up.
9 And Herod said, John I beheaded: but who is this of whom
10 I hear such things? And he desired to see him. Therefore,
when the apostles returned, and told Jesus all that they had
done, he took them apart, and withdrew to a solitary place,
11 belonging to a city called Bethsaida. And as the people knew
it, they followed him, and he received them, and spoke to
them concerning the kingdom of God, and healed them who
12 had need of healing. And when the day began to decline, the
twelve came, and said to him, Dismiss the multitude, that
they may go to the neighbouring towns and farms, for lodg-
13 ing and provisions; for we are here in a desert place. But he
said to them, Do you, yourselves, give them something to eat.
Thereupon they said to him, We have not more than five
14 loaves and two fishes. Must we then go and buy food for all
this people? For they were about five thousand men. Then
he said to his disciples, Range them as at table, in companies,
15 fifty in a company. And they did so. And when they were
16 all ranged, he took the five loaves and the two fishes, and
looking up to heaven, pronounced a blessing, and broke them
17 and gave to the disciples to set before the multitude. And
when they had all eaten, and were satisfied, there was taken
up a surplusage of fragments which filled twelve panniers.

18 After that, when he was praying in a retired place, his
disciples were with him, and he asked them, saying, Who do
19 the people say that I am? And they in reply, said, John the
Baptist; but others say, Elias; and others, that one of the an-
20 cient prophets is risen up. Then he said to them, And who
21 do you say that I am? In answer to this, Peter said, The
22 Christ of God.* Thereupon he checked them, and ordered
them to tell no one this; adding, that the son of man must suf-
fer many things, and be rejected by the elders, and chief
priests, and Scribes, and be put to death, and raised on the
third day.

23 Moreover he said to all, if any one desireth to come under
my guidance, let him deny himself, and take up his cross daily,
24 and follow me. For whoever would save his life shall lose it.
But whosoever shall lose his life for my sake, he shall save it.
25 For what advantage is it to a man to have gained the whole
26 world and destroyed himself, or be punished with the loss of
life. For whoever shall be ashamed of me, or of my words,
of him the son of man will be ashamed when he shall come
in his own glory, and in that of the father, and the holy angels.
27 Now I tell you of a truth, there are some of those standing
here, who shall not taste death until they see the reign of God.

28 About eight days after these discourses, he took Peter, and
29 John, and James, and went up to the mountain to pray. And
while he was praying, the form of his countenance was changed,
30 and his raiment was dazzling white. And behold two men
31 conversed with him. These were Moses and Elias, who ap-
peared in glory, and spoke of that departure of his which he
32 was soon to accomplish at Jerusalem. Now Peter, and they
who were with him, had been overpowered with sleep; but
awaking thoroughly, they saw his glory, and the two men
33 who were standing with him. And as they were withdrawing
from him, Peter said to Jesus, Master, it is well that we are
34 here. Let us make three booths, one for thee, and one for
Moses, and one for Elias, not knowing what he said. And
35 while he was thus speaking, a cloud came and overshadowed
them. And at entering the cloud, they were terrified. And

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*The Messiah or the anointed.

there came a voice from the cloud, saying, This is my son,
36 the Beloved; hearken to him. Now at the time of the voice,
Jesus was alone. And they were silent and told no one in those
days aught of what they had seen.

37 And on the following day, when they were coming down
38 from the mountain, a great multitude met him. And behold
a man from the crowd cried out, saying, Teacher, I beseech
39 thee, look upon my son; for he is mine only child. And be-
hold a spirit seizeth him, and instantly he screameth—and it
convulseth him with foam, and hardly departeth from him,
40 when it hath bruised him. I indeed besought thy disciples to
41 cast it out, but they could not. In reply to this, Jesus said, O
faithless and perverse generation, how long shall I be with
42 you! how long shall I endure you! Bring thy son hither. And
as he was coming, the demon dashed him on the ground and
threw him into convulsions. But Jesus rebuked the unclean
spirit, and cured the child, and delivered him to his father.
43 And all were astonished at the mighty power of God. And
44 while they were expressing admiration at all that Jesus had
done, he said to his disciples, Give diligent attention to these
words; for the son of man will soon be delivered up into the
45 hands of men. But they did not know the meaning of this. It
was hid from them so that they did not understand it; and
they were afraid to ask him the meaning of that expression.

46 Now a surmise had crept in among them, which of them
47 should be greatest. And as Jesus perceived the ill ground-
48 ed reasoning of their heart, he took a child, and placed it by
him, and said to them, Whoever will receive this child for
my name, receiveth me; and whoever receiveth me, receiveth
49 him who sent me. For he who is least among you all, even he
shall be great. Then John addressing him, said, Master, we
50 saw one casting out the demons in thy name, and we forbade
him because he doth not follow [thee] with us. Thereupon
Jesus said to him, Forbid not; for he who is not against us is
for us.

51 Now when the days of his being received up were about
52 to be completed, he resolutely set his face to go to Jerusalem,
and sent messengers before him, who set out and came to a
53 town of Samaritans to make preparation for him. But they

54 would not receive him, because they perceived that he was
going to Jerusalem. Upon seeing this, his disciples, James and
John, said, Master, Is it thy pleasure that we command fire to
55 come down from heaven and consume them, as Elias did?
Whereupon, turning about, he rebuked them, and said, You
56 do not know what spirit you are of. For the son of man did
not come to destroy men's lives, but to save them. So they
went to another village.

57 It happened also in the course of their travels, that on the
way one said to him, Master, I will follow thee whithersoever
58 thou goest. Whereupon Jesus said to him, The foxes have
holes, and the birds of the air have roosts; but the son of man
59 hath not where to lay his head. And to another he said, Follow
60 me. And when he said, Master, suffer me first to go and bu-
ry my father; Jesus said to him, Let the dead bury their own
dead; but go thou, and proclaim the reign of God. And when
61 another said, Master I will follow thee; but let me first go and
62 bid them farewell, who are at my house; Jesus said to him,
No man, who hath put his hand to the plough and looketh back,
is fit for the kingdom of God.

X. After these things, the Lord appointed seventy others, and
sent them, two and two, before him, to every city and village
2 whither he himself was soon to go; and he said to them, The
harvest indeed is plentiful, but the labourers are few. Entreat
therefore the Lord of the harvest to send forth labourers for his
3 harvest. Go ye. Behold I send you forth like lambs among
4 wolves. Carry neither purse, nor scrip, nor sandals. And sa-
5 lute no one by the way. And into whatever house you enter,
6 first say, Peace be to this house. And if the son of peace
7 be there, your peace will rest upon it; but if not, it will
return to you. And continue in the same family, eating and
drinking such things as they have. For the labourer is worthy
8 of his wages. Go not from one family to another. And into
9 whatever city you enter, when they entertain you eat such
things as are set before you. And heal the sick therein, and
10 say to them, The reign of God is come near to you. But what-
ever city you enter, when they do not receive you, go out into
11 the streets thereof and say, The very dust of this city of yours
which cleaveth to us, we wipe off for you: nevertheless, know

12 this, that the reign of God hath come nigh unto you. Now I
say to you, the condition of Sodom will be more tolerable
on that day than the condition of that city.
13 Alas for thee, Chorazin! Alas for thee, Bethsaida! for if
the miracles which have been performed in you, had been done
in Tyre and Sidon, they would have repented long ago, sit-
14 ting in sackcloth and ashes. But it will be more tolerable for
15 Tyre and Sidon at the judgment, than for you. And thou, Ca-
pernaum, which art exalted to the skies, shalt be thrust down
to Hades.*
16 He who hearkeneth to you, hearkeneth to me: and he who
rejecteth you, rejecteth me; and he who rejecteth me, reject-
eth him who sent me.
17 And when the seventy returned with joy, saying, Master,
18 even the demons are subject to us through thy name; he said
to them, I beheld Satan falling like lightning from heaven: be-
19 hold I give you power to tread upon serpents and scorpions,
and upon all the power of the enemy, and nothing shall in any-
20 wise hurt you. Nevertheless, rejoice not at this, that spirits are
subject to you; but rather rejoice that your names are enrolled
in heaven.
21 At that same time Jesus rejoiced in spirit, and said, I thank
thee, O Father, Lord of heaven and earth, that thou, having hid
these things from the wise and learned, hast revealed them to
22 babes—Yes, O father, that it thus seemed good in thy sight.
All things are delivered up to me by my Father; and none
knoweth who the Son is, except the Father; nor who the Fa-
ther is, except the Son, and he to whom the Son will please to
reveal him.
23 Then turning to the disciples apart, he said, Happy the
24 eyes, which see what you see! for I say to you, that many pro-
phets and kings have desired to see what you see, and have not
seen them; and to hear what you hear, and have not heard
them.
25 Then a certain teacher of the law stood up, and with a view
to try him, said, Teacher, what must I do to inherit everlasting
26 life? Whereupon Jesus said to him, What is written in the

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* The place of departed spirits.

27 law? How readest thou? And he in reply, said, Thou shalt
love the Lord thy God with all thy heart, and with all thy
soul, and with all thy strength, even with thy whole mind;
28 and thy neighbour as thyself. Upon this Jesus said to him,
29 Thou hast answered right. Do this and thou shalt live. But
30 he, wishing to justify himself, said, And who is my neighbour?
In answer to which Jesus said, A certain man from Jerusalem
was going down to Jericho, and fell among robbers, who having
31 stripped him, and wounded him, went off, leaving him half
dead. And accidentally a certain priest went down that way,
32 who saw him and passed on over against him. And in like
33 manner, a Levite coming to the place, when he came and saw
him, passed him by. But a certain Samaritan, who was on a
journey, came where he was; and when he saw him, he had
compassion and went up to him, and bound up his wounds,
34 pouring thereon oil and wine. Then having set him on his own
beast, he brought him to an inn, and took care of him. And
35 the next morning, when he was departing, he took out two
deniars,* and gave them to the innkeeper, and said to him, Take
care of this man: and whatever thou expendest more, I will
36 pay thee when I return. Now, which of these three, thinkest
thou, was neighbour to him who fell among the robbers? The
expounder of the law said, He who did him the act of kind-
37 ness. Thereupon Jesus said to him, Go thou, and do in like
manner.

38 And as they were travelling, he came to a certain village,
and a woman whose name was Martha, received him into her
39 house. Now she had a sister called Mary, who sat down at
the feet of Jesus and heard his discourse. But Martha was
40 cumbered about dispensing amply for the entertainment. So
coming in, she said, Master, Carest thou not that my sister
hath left me to serve alone? Speak to her therefore that she
41 may assist me. In reply to which, Jesus saith to her, Martha,
Martha, thou art anxious and troubling thyself about many
things. But there is one thing necessary. As for Mary, she
hath chosen that good portion which shall not be taken from
her.

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* See Matthew 20. 2.

XI. It came to pass also when he was at a certain place, pray-
ing, that soon as he had done, one of his disciples said to him,
2 Master, teach us to pray, as John taught his disciples. Where-
upon he said to them, When you pray, say, Our Father, who
art in heaven; hallowed be thy name; thy reign come; thy will
3 be done on earth, as it is in heaven; give us day by day our
4 daily bread,* and forgive us our sins, for we indeed do forgive
every one who offendeth us: and bring us not into temptation;
5 but deliver us from the evil one. Then he said to them, Should
any of you have a friend, and go to him at midnight, and say
6 to him, Friend, lend me three loaves of bread; for a friend of
7 mine is come off his road to me, and I have nothing to set be-
fore him: and he from within should say in reply, Do not trou-
ble me now: the door is shut, and my children as well as I are
8 in bed: I cannot rise and give thee: I say to you, though he
will not rise and give him on account of being his friend; yet
on account of his importunity he will rise and give him what
9 he wanteth. Now I say to you, Ask, and you shall obtain:
seek, and you shall find: knock, and the door will be opened
10 to you. For every one who asketh obtaineth: and he who seek-
eth, findeth: and to him who knocketh, the door will be open-
11 ed. What father among you would give his son a stone, when
he asketh for bread? Or, if he asketh for a fish, would, instead
12 of a fish, give him a serpent? Or, if he asked for an egg, would
13 give him a scorpion? If you, then, bad as you are, know how
to give good gifts to your children; how much more will your
heavenly father give a holy spirit to them who ask him?
14 Again, when he was expelling a demon, which was dumb,
and as soon as the demon went out the dumb man spoke, and
15 the people expressed admiration, but some of them said, By
16 Beelzebub, the prince of the demons, he expelleth the demons;
17 and others, to try him, demanded of him a sign from hea-
ven; he, knowing their thoughts, said to them, Every king-
dom divided against itself is brought to desolation, and house
18 after house falleth. Now if Satan be divided against himself,
19 how can his kingdom subsist? Because you say that I expel

* Or the bread sufficient for our subsistence.

the demons by Beelzebub; therefore if I expel the demons by
Beelzebub, by whom do your sons expel them? Let them
20 therefore be your judges. But if I, with the finger of God, ex-
pel the demons, then indeed the kingdom of God hath reach-
21 ed you. While the strong one armed guardeth his court, his
22 goods are safe. But when one stronger than he attacketh and
overcometh him, he taketh from him his armour on which he
23 relied. Then he divideth his spoils. He who is not with me is
against me. And he who doth not gather with me scattereth.
24 When the unclean spirit hath gone out of the man; it walketh
about through dry places, seeking rest: and finding none, it
25 saith, I will return to my house from which I came out. And
when it is come, it findeth the house swept and garnished.
26 Then it goeth and taketh along seven other spirits worse than
itself; and they having entered in, dwell there. So the last state
of that man is worse than the first.

27 As he was thus speaking, it happened that a woman
among the crowd, raising her voice, said to him, Happy the
womb which bore thee and the breasts which thou hast suck-
28 ed! Whereupon he said, Nay, rather happy they who hear
the word of God and keep it.

29 Now the crowds being collected in a body, he took occa-
sion to say, This is a wicked generation. It seeketh a sign; but
to it no sign shall be given, save the sign of the prophet Jonas.
30 For as Jonas was a sign to the Ninevites, so will the son of man
31 be to this generation. The queen of the south will be raised up
at the judgment with the men of this generation, and will con-
demn them; because she came from the extreme parts of the
earth to hear the wisdom of Solomon, and behold something
32 greater than Solomon is here. The men of Nineve will stand
up at the judgment with this generation, and will condemn it,
because they repented at the proclamation of Jonas, and be-
33 hold something greater than Jonas is here. No one having
lighted a lamp putteth it in a secret place, or under the corn
measure, but on a stand, that they who come in may see the
34 light. The eye is the lamp of the body; therefore when the
eye is clear, the whole body is enlightened; but when it is dis-
35 tempered, the whole body is dark. See therefore that the light
which is in thee be not darkness. Is then thy whole body en-

36 lightened? To one who hath no part dark, the whole, being
enlightened, will be as when a lamp with its blaze lighteth thee.
37 After he had spoken, a certain Pharisee invited him to
38 dine with him, so he went and placed himself at table. And
when the Pharisee who saw this expressed surprise that he
had not first washed before dinner, the Lord said to him,
39 Now as for you Pharisees, you cleanse the outside of the cup
and plate; but as to the inside, it is full of your rapacity and
40 wickedness. Unthinking men! Did not he who made the out-
41 side make the inside also? But with respect to the things in it,
give alms, and behold they are all clean to you.

42 But alas for you, Pharisees! because you pay tithe of mint,
and rue, and of all kinds of pulse, and neglect justice and the
love of God. These you ought to have practised, without,
however, neglecting the other.

43 Alas for you, Pharisees! because you love the uppermost
seats in the synagogues, and salutations in public places.

44 Alas for you, Scribes and Pharisees, hypocrites! because
you are like concealed graves, over which men walk without
perceiving them.

45 Upon this, one of the teachers of the law, interposing,
saith to him, Teacher, by speaking thus dost thou reproach us
also? Thereupon he said,

46 Alas for you also, ye teachers of the law, because you
load men with heavy burdens hard to be borne, and will not
47 yourselves touch these burdens with one of your fingers. Alas
for you; because you build the monuments of the prophets,
48 and your fathers slew them. You therefore bear testimony, and
49 approve the works of your fathers. Because they slew them,
you, therefore, build their monuments; on this account in-
deed said the wisdom of God, I will send them prophets and
apostles, some of whom they will kill, and others they will per-
50 secute, that the blood of all the prophets, which hath been
shed from the foundation of the world, may be required of this
51 generation—from the blood of Abel to the blood of Zacharias
who was slain between the altar and the temple: Verily I say
to you, it will be required of this very generation.

52 Alas for you, teachers of the law! because you have taken

away the key of knowledge. You entered not in yourselves; and them who were entering you hindered.

53 Now while he was saying these things to them, the Scribes and the Pharisees took occasion to urge him vehemently, and provoke him to speak of many things, laying snares for him, and seeking to catch something from his mouth, that they might
XII. accuse him; by which myriads of the people being drawn together, so as to trample upon one another, he took occasion to say to his disciples,

Above all things beware of the leaven of the Pharisees,
2 which is hypocrisy; for there is nothing concealed which shall not be disclosed; nor any thing hid, which shall not be known.
3 Because what you have said in the dark, will be heard in the light; and what you have whispered in closets will be proclaimed on the house tops; therefore I say to you, my friends;
4 Be not afraid of them who kill the body, and after that can do
5 no more: but I will point out to you whom you should fear— Fear him, who after he hath killed, hath power to cast into
6 hell. I repeat it to you, Fear him. Are not five sparrows sold for two assars?* Yet not one of them is forgotten before God.
7 Nay, the very hairs of your head are all numbered. Fear not therefore; you are of more value than many sparrows.

8 Now I say to you, Whosoever will acknowledge me be-
9 fore men, him the son of man will acknowledge before the angels of God: but he who hath denied me before men shall
10 be disowned before the angels of God. And with respect to every one who shall speak a word against the son of man, it is to be forgiven him, but he who shall speak slanderously against the holy spirit shall not be forgiven.

11 Now when they bring you before their synagogues, and magistrates, and rulers, be not anxious how or what defence
12 you shall make, or what you shall say: for the holy spirit will teach you that very instant, what you ought to say.

13 When one in the crowd said to him, Teacher, order my
14 brother to divide the inheritance with me; thereupon he said to him, Man, who made me a judge or a divider over you?
15 Then he said to them, Take heed and be upon your guard

* Ten assars make a deniar; two deniars, a drachma; two drachmas, a diadrachm or shekel, equal to about half a dollar.

against covetousness. For in what affluence soever a man may
16 be, his life doth not depend on his possessions. Then he spoke
a parable to them saying, There was a certain rich man, whose
17 ground produced plenteously. Whereupon he reasoned within
himself, saying, What shall I do; for I have not room to store
18 my crops. Then he said, I will do this. I will pull down my
store-houses and build larger, and there lay up all my pro-
19 duce and my good things. And I will say to my soul; Soul,
thou hast many good things laid up in store for many years:
20 take thine ease; eat; drink; and be joyful. Whereupon God
said to him; Fool, this very night this soul of thine will be de-
manded of thee. Whose then will those things be which thou
21 hast provided? Thus let every one [say] to himself who is
heaping up treasure and is not rich for God.

22 Then he said to his disciples, For this cause I say to you,
be not anxious about your life, what you shall eat; nor for
23 your body, what you shall wear. Life is a greater gift than
24 food, and the body than raiment. Observe those ravens! they
neither sow nor reap; nor have they cellar or barn; yet God
25 feedeth them. Of how much greater value are you than these
birds? Now which of you can, with all his solicitude, add
26 a moment to his life? If therefore, you cannot make the
smallest addition to it, why are you anxious about the rest?
27 Observe those lilies how they grow! They neither toil nor spin;
yet I say to you, Even Solomon in all his glory, was not ar-
28 rayed like one of these. Now if God doth thus clothe the
herbage, which is in the field to-day, and to-morrow is cast
into a furnace, how much more will he clothe you, O dis-
29 trustful men? As for you, therefore, be not inquisitive about
what you shall eat, or what you shall drink, nor agitated with
30 restless thoughts. For about all these things the nations of the
world are inquisitive: but your Father knoweth that you have
31 need of all these things. But seek the kingdom of God, and
32 all these things will be superadded to you. Fear not, little
flock. Because it hath pleased your Father to give you that
33 kingdom, sell your possessions and give alms: provide for
yourselves purses which do not wear out—a treasure in the
heavens, which will never fail; where no thief approacheth, nor
34 moth spoileth: for where your treasure is, there will your heart

35 be also. Let your loins be girded, and your lamps burning:
36 and be like men who are waiting their master's return from a
wedding; that when he cometh and knocketh, they may instant-
37 ly open for him. Happy those servants, whom the master, when
he cometh, shall find watching. Verily I say to you, he will
gird himself, and having placed them at table, will come and
38 wait upon them. And whether he come in the second watch,
or come in the third watch, and find them in such a state, hap-
39 py are those servants. Now this you know, that if the master
of a family knew at what hour a thief would come, he would
40 watch, and not suffer him to break into his house. Be ye there-
fore also prepared, because at the hour of which you are not
aware, the Son of man cometh.

41 Then Peter said to him, Master, dost thou speak this para-
42 ble to us, or to all in general? Thereupon the Lord said, Who
is indeed the faithful and prudent steward, whom his master
43 shall have set over his family to dispense regularly the stated
allowance of food? Happy is that servant, whom his master,
44 when he cometh, shall find thus employed. Verily I say to
45 you, he will appoint him overseer of all his estate. But should
that servant say in his heart, My master delayeth his coming,
and begin to beat the men servants, and maid servants, and to
46 eat and drink and carouse; the master of that servant will come
on a day when he doth not expect him, and in an hour he is
not aware of, and will scourge him in the severest manner, and
47 assign him his portion with the unfaithful. Now that servant
who knew his master's will, and did not keep himself ready,
nor act agreeably to his will, shall be beaten with many stripes;
48 but he who did not know it, and did things deserving chas-
tisement, shall be beaten with few. For to whom much is
given, of him much will be required. And the more a man is
entrusted with, the more will be demanded from him. I came
49 to put fire on the earth; and what would I but that it were now
50 kindled! I have also a baptism to be baptized with, and how am
51 I straightened until it be accomplished. Do you imagine that
I am come to give peace on the earth? I tell you, No; but rather
52 division. For henceforth five in one house will be divided;
53 three against two and two against three. Father will be divid-
ed against son, and son against father; mother against daugh-

ter, and daughter against mother; mother in law against daugh-
ter in law, and daughter in law against mother in law.
54 Then addressing the multitudes, he said, When you see
the cloud rising from the west, presently, say you, there is a
55 shower coming. And so it happeneth. And when the south
56 wind bloweth, you say, It will be hot. And so it happeneth.
Hypocrites! you have knowledge to discern the face of the
57 earth and the sky; how is it then that you do not discern
58 this time? And why do ye not, even for your own sakes,
judge aright? For when thou art going with thine adversary
to a magistrate, endeavour to come to an agreement* with him
on the way, lest he bring thee before the judge; and the judge
deliver thee up to the officer, and the officer commit thee to
59 prison: I tell thee thou canst not get out of that, till thou hast
paid the last farthing.
XIII. Now there were some present who, on that occasion
2 told him of the Galileans, whose blood Pilate had mingled
with their sacrifices: whereupon Jesus, in reply, said to them,
Do you imagine that those Galileans were the greatest sin-
ners in all Galilee, because they suffered these things? I tell you,
3 No. But, unless you reform, you shall all perish in like man-
4 ner. Or those eighteen men, upon whom the tower of Silo-
am fell, and killed them, do you think that they were the great-
est offenders of all the men who dwelt in Jerusalem? I tell you,
5 No; but unless you reform, you shall all perish in like man-
ner.
6 Then he spake this parable. A certain man had a fig tree
planted in his vineyard, and he went seeking fruit on it, but
7 found none. Whereupon he said to the vine dresser, Behold
this is the third year that I have come, seeking fruit on this
fig treee, without finding any. Cut it down. Why doth it
8 cumber the ground? To which he replied, Master, let it alone
9 one year longer, until I dig about it and dung it. Perhaps it
may bear fruit: if not; then cut it down.
10 When he was teaching in one of the synagogues on
11 the sabbath day, behold there was a woman there, who

* Literally, to be freed from him.

for eighteen years had a spirit of infirmity, and was so bowed
12 down that she could in no wise look up. And when Jesus saw
her he called her to him, and said to her, Woman, thou art
13 loosed from this thine infirmity, and laid his hands on her.
14 And instantly she stood upright and glorified God. Upon which
the ruler of the synagogue, to express his indignation because
Jesus cured on the sabbath day, addressed the people and
said, There are six days on which work should be done:
come therefore on those days and be cured, and not on the
15 sabbath day. Thereupon the Lord answered him, and said,
Hypocrite! Doth not every one of you, on the sabbath day,
16 loose his ox or his ass from the stall, and lead it to water? And
ought not this woman, a daughter of Abraham, whom Satan
hath bound, lo! these eighteen years, to be loosed from this
17 bond on the sabbath day? And upon his saying this, all his
opposers were ashamed, and the whole multitude expressed
joy for all the glorious things which were done by him.
18 Then he said, To what is the kingdom of God like? and
19 to what shall I compare it? It is like a grain of mustard seed,
which a man took and threw in his garden, and it grew and
became a great tree, and the birds of the air lodged among its
branches.
20 Again he said, To what shall I compare the reign of God?
21 It is like leaven, which a woman took and mixed up with
three measures of meal till the whole was leavened.
22 When he was passing through cities and towns, teaching,
and continuing his journey to Jerusalem, and one said to him,
23 Master, are there few who are saved? He said to them, Strive
24 with all your might to enter in through the narrow gate; for
many, I assure you, will seek to enter, who will not be able.
25 When the master of the house is raised up, and shall have shut
the door and you begin to stand without and knock at the
door, saying, Lord, Lord, open to us, he will answer and say
26 to you, I do not know you, whence you are. Then you will
begin to say, We have eaten and drunk in thy presence,
27 and thou hast taught in our streets. But he will say, I tell
you I do not know you whence you are. Depart from me all you
28 workers of iniquity. Weeping and gnashing of teeth will be there,
when you shall see Abraham, and Isaak, and Jacob, and

all the prophets, in the kingdom of God, and you yourselves
29 cast out. People indeed will come from the east and west,
30 and from the north and south, and be entertained in the king-
dom of God. And behold there are last, who shall be first; and
there are first, who shall be last.
31 On that same day, some Pharisees came and said to him,
Get away and depart hence; for Herod intendeth to kill thee.
32 Whereupon he said to them, Go and tell that fox, Behold I
cast out demons, and perform cures to-day and to-morrow,
33 and on the third day I am perfected. But I must continue my
course to-day and to-morrow, and the day following; for it is
not to be supposed that a prophet will be destroyed any where
34 but in Jerusalem. O Jerusalem! Jerusalem! thou that killest
the prophets and stonest them who are sent to thee! How of-
ten would I have gathered thy children, as a hen doth her
35 brood under her wings; and ye would not. Behold your house
is left for you a desolation. And verily I say to you, You shall
not see me until the time come when you will say, Blessed he,
who is coming in the name of the Lord!
XIV. It happened also on a sabbath day, when he went to eat
at the house of one of the chiefs who were Pharisees, and they
2 were watching him, behold there was before him a man, who
3 had a dropsy; thereupon Jesus, addressing the teachers of the
law, and the Pharisees, said, Is it lawful to heal on the sabbath
4 day? But they were silent. Then taking the man by the hand,
5 he healed him. And having dismissed him, he continued his
discourse to them, and said, Who amongst you, if his ass or
6 his ox fall into a pit, will not instantly pull it out on the sab-
bath day? And to this they could not make reply.
7 Then observing how eager the guests were for the first
8 places at table, he addressed them in a parable, and said,
When thou art invited by any one to a wedding, do not take
the uppermost place, lest a person of greater distinction than
9 thou be invited by him. In which case he who invited thee
and him will come and say to thee, Give place to this man.
10 Then thou, with confusion, must take the lower place. But
when thou art invited, go and take the lowest place, that when
he who invited thee cometh, he may say to thee, Friend, go
up higher. Then thou wilt have honour in the sight of them

11 who are at table with thee. For whoever exalteth himself, shall
be humbled, and he who humbleth himself, shall be exalted.
12 Then he said to him who had invited him; When thou
makest a dinner or a supper, invite not thy friends, nor thy
brethren, nor thy relations, nor thy rich neighbours, lest they
also invite thee in their turn, and a recompense be made thee.
13 But when thou makest an entertainment, invite the poor, the
14 maimed, the lame and the blind, and thou shalt be happy. For
as they are not of ability to requite thee, a requital will be
made to thee at the resurrection of the righteous.
15 Upon hearing this, one of the guests said to him, Happy
16 is he who eateth bread in the kingdom of God. Whereupon
he said to him, A certain man made a great supper, and in-
17 vited many. But when he sent out his servants at supper
18 time, to say to them who were invited; Come, for all things
are now ready; they all, from one [motive] began to make ex-
cuses. The first said to him, I have bought a field, and I must
19 go and see it. I pray thee make my excuse. And another
said, I have bought five yoke of oxen, and I am going to try
20 them: I pray thee make my excuse. And another said, I have
21 married a wife, and therefore I cannot go. So the servant
came and told his master these things. And the master of the
family, being incensed, said to his servant, Go out quickly to
the streets and lanes of the city, and bring in hither the poor
22 and the maimed, and the lame, and the blind. And when the
23 servant said, Master, I have done as thou didst command, and
still there is room; the master said to the servant, Go out to
24 the highways and hedges, and press people to come that my
house may be full. For I say to you, None of the men who
have been invited shall taste of my supper.
25 As great multitudes were travelling with him, he turned
26 to them and said, If any one cometh to me, and slighteth not
his father, and mother, and wife, and children, and brothers,
and sisters, nay, and even his own life, he cannot be my dis-
27 ciple. And whosoever doth not take up his cross and follow
28 me, he cannot be my disciple. Which of you, intending to
build a tower, doth not first sit down and calculate the cost,
29 to know whether he hath sufficient to finish it? Lest, having
30 laid the foundation, and not being able to complete the work.

he become the scoff of all who see it, who will say, This
31 man began to build, but was not able to finish. Or, what king
marching out to encounter another in battle, doth not first sit
down and consult, whether he with ten thousand men, is able
32 to meet him who is coming against him with twenty thousand?
And if not: doth he not, while the other is yet at a great dis-
33 tance, send an embassy, and sue for peace? In like manner,
therefore, let every one of you do. He who doth not give up
34 all his possessions, cannot be my disciple. Salt is good; but if
the salt become insipid, with what can it be recovered? It is
neither fit for the land, nor the dunghill. It is thrown away.
Whoever hath ears to hear, let him hear.

XV. As the publicans and sinners were all continually resort-
2 ing to him to hear him, when the Pharisees and the Scribes
3 murmured, saying, This man receiveth sinners and eateth
4 with them; he then spake this parable to them, saying, What
man among you having a hundred sheep, doth not, upon
losing one of them, leave the ninety nine in the wilderness and
5 go in search of that which is lost until he find it? And having
6 found it, doth he not joyfully lay it on his shoulders; and upon
coming home call together his friends and neighbours, saying
to them, Rejoice with me, because I have found the sheep
7 which was lost? Thus, I assure you, there will be greater joy
in heaven for one reforming sinner, than for ninety nine right-
8 eous persons who have no need of reformation. Or what wo-
man having ten drachmas* doth not, if she lose one of them,
light a lamp, and sweep the house, and search diligently until
9 she find it? And having found it, doth she not assemble her
female friends and neighbours, saying, Rejoice with me, be-
10 cause I have found the drachma which was lost? Thus, I as-
sure you, there is joy in the presence of the angels of God for
one reforming sinner.

11 He said also, A certain man had two sons. And the young-
12 er of them said to his father, Father, give me that portion of
the estate which falleth to my share. So he divided the
13 moveable estate between them. And not many days after, the

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*See Matt. 17. 27.

younger son having gathered all together, took a journey to a
distant country, and there wasted his substance with riotous
14 living. And when he had spent all, there came a grievous
15 famine over all that country, and he began to be in want. So
he went and connected himself with one of the citizens of that
country who sent him to his farm to feed swine, and he was
16 fain to fill his belly with the carob pods* which the swine were
17 eating, as nobody gave him any thing. At length, coming to
himself, he said, How many hired servants of my father have
bread enough and to spare, while I am perishing with hunger?
18 I will rise and go to my father, and say to him, Father, I have
19 sinned against heaven and in thy sight, and am no more wor-
thy to be called thy son: make me as one of thy hired servants.
20 Accordingly he arose and went to his father. But he keeping
yet at a distance, his father saw him, and had compassion,
21 and ran, and fell on his neck, and kissed him. Whereupon the
son said to him, Father, I have sinned against heaven and in
22 thy sight, and am no more worthy to be called thy son. But
the father said to his servants, Bring out the best robe and put
it on him; and put a ring on his finger and shoes on his feet.
23 And bring out the fatted calf and kill it. And let us eat and be
24 joyful; because this my son was dead and is come to life. He
25 was indeed lost and is now found. So they began to be merry.
Now his elder son was in the field. And as he was coming
home and drew near the house, he heard the musick and
26 dancing. Whereupon calling one of the servants, he enquired
27 what might be the occasion of this. And he said to him, It is
because thy brother is come: and thy father hath killed the
28 fatted calf because he hath received him in good health. At
29 this he was angry and would not go in. His father therefore
went out and entreated him. But he answering, said to his fa-
ther, Behold these many years that I have served thee with-
out ever disobeying thy command, thou hast never given me
30 a kid, that I might be merry with my friends: but soon as

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*The carob tree, or bean bearing locust, grows wild in America; the pods containing the beans, are long, crooked and brown coloured; in Syria, where the tree is common, the swine feed upon them.

this son of thine is come, who hath devoured thy substance
31 with harlots, thou hast killed for him the fatted calf. In reply
to which his father said to him, Son, thou art always with me;
32 and all that I have is thine. But we ought to feast and rejoice
because this thy brother was dead and is come to life. He was
indeed lost and is now found.
XVI. Then he said to his disciples, There was a certain rich
2 man who had a steward. And this steward was accused of
having wasted his substance. So having called him, he said
to him, What is this that I hear of thee? Give an account of
3 thy stewardship; for thou canst no longer be steward. There-
upon the steward said within himself, What am I to do, since
4 my lord taketh from me the stewardship; I am not able to
dig: to beg I am ashamed. I am resolved what to do, that
when I am removed from the stewardship, I may be received
5 into their houses. So having sent severally for every of his
lord's tenants, he said to the first, How much art thou to pay
6 to my lord? And he said, A hundred baths* of oil. There-
upon he said to him, Take thy lease, and sit down quickly, and
7 write Fifty. Then he said to another, And how much art thou
to pay? And he said, a hundred cores† of wheat. Where-
8 upon he saith to him, Take thy lease and write Eighty. And
the master commended the unjust steward, because he had
acted prudently.
Because the children of this world are more prudent for
9 their generation, than the children of the light, are for theirs;
therefore I say to you, From the worldly prudence‡ of this
unrighteousness, make ye friends for yourselves, that when
10 you fail, ye may be received into the everlasting abodes. He
who is faithful in very little, is faithful also in much; and he
11 who is unjust in very little, is unjust also in much. If you
then were not faithful with this unjust worldly prudence‡ who
12 will entrust to you the true? And if you were not faithful
with that which is another's, will any one give you that to be

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* Bath, a liquid measure, supposed to contain seven and a half galions.

† Core, a dry measure supposed to contain eight and a half bushels.

‡ Literally μα-μωνᾶ.——See Matthew 6. 24.

13 your own? No servant can serve two masters; for he will
either hate one, and love the other; or he will attach himself
to one, and despise the other: you cannot serve God and
worldly prudence.
14 When the Pharisees who loved money heard all these
15 things they treated him with scorn. Whereupon he said to
them, You are they who justify yourselves before men; but
16 God knoweth your hearts. Because that which is high among
men, is an abomination in the sight of God, the law and the
17 prophets were until John. From that time the kingdom of
God is proclaimed, and into it every one is pressing. But
sooner shall the heaven and the earth perish, than one tittle of
18 the law fail. Whosoever putteth away his wife, and marrieth
another, committeth adultery. And whoever marrieth her who
hath been divorced committeth adultery.
19 There was a certain rich man who was clad with purple
and cotton robes, and who feasted daily in a splendid man-
20 ner. And there was a certain poor man, named Lazarus, who
was laid at his gate, full of sores, desirous indeed to be fed
21 with the crumbs which fell from his table: and moreover the
22 dogs came and licked his sores. At length this poor man
died, and was carried by angels to Abraham's bosom. And
23 the rich man died also, and was buried. And in the mansion
of the dead having lifted up his eyes, being in torment, he
24 seeth Abraham far off and Lazarus in his bosom. Whereupon
he cried and said, Father, Abraham, have pity on me and send
Lazarus, that he may dip the tip of his finger in water and
25 cool my tongue; for I am tormented in this flame. And Abra-
ham said, Son, remember that thou receivedst thy good things
in thy life time; and Lazarus in like manner, his evil things.
26 But now he is comforted, and thou art tormented. But be-
sides all this, there is betwixt us and you, a huge gulf fixed;
so that they, who would go hence to you, cannot. Neither
27 can they who are there, cross over to us. Then he said, I in-
28 treat thee therefore, Father, to send him to my father's house;
for I have five brothers, that he may testify to them, that they
29 also may not come to this place of torment. To this Abraham
replied, They have Moses and the prophets; let them heark-
30 en to them. Whereupon he said, Nay, father Abraham, but if

31 one go to them from the dead, they will reform. And Abra-
ham said to him, If they will not hearken to Moses, and the
prophets, neither will they be persuaded, though one should
rise from the dead.

XVII. Then he said to his disciples, It is not to be supposed
2 that offences will not come; but alas for him, by whom they
come. It would be better for him to have a millstone hanged
about his neck and to be thrown into the sea, than to cause
3 one of these little ones to stumble. Take heed to yourselves.
And if thy brother trespass against thee, rebuke him: and if
4 he repent, forgive him. And if he trespass against thee seven
times a day, and seven times a day return to thee, saying, I
repent; thou shalt forgive him.

5 Upon this the disciples said to the Lord, Increase our
6 faith. Whereupon the Lord said to them, If you had faith like
a grain of mustard seed, you might say to that sycamine tree,
Be thou rooted up and planted in the sea. And it would obey
you.

7 Now would any of you, having a servant ploughing, or
feeding cattle, say to him immediately on his coming from the
8 field, Come in and sit down to table: would he not rather say
to him, Get ready my supper, and gird thyself and wait upon
me, until I have done eating and drinking; and afterwards
9 thou mayst eat and drink? Doth he think himself obliged to
10 that servant for obeying his orders? I think not. So when you
have done all that you are commanded to do, say, We are
servants who have conferred no favour; for we have only done
what we were bound to do.

11 Now as he was going to Jerusalem, he passed along the
12 confines of Samaria and Galilee. And as he was entering a cer-
13 tain village, he was met by ten lepers, who stood at a distance
14 and cried with a loud voice, saying, Jesus, master, have pity
on us. And upon seeing them, he said to them, Go and show
yourselves to the priests. And it came to pass that as they were
15 going they were cleansed. Whereupon one of them perceiv-
ing that he was healed, returned glorifying God with a loud
16 voice; and prostrating himself at the feet of Jesus, gave him
17 thanks. Now he was a Samaritan. Upon this, Jesus address-
18 ing him, said, Were not the ten cleansed? Where then
are the nine? Have none returned to give glory to God, but

19 only this alien? Then he said to him, Rise and go thy way.
Thy faith hath cured thee.
20 Being asked by the Pharisees when the reign of God would
21 commence, he answered and said to them, The reign of God
doth not commence with parade; nor shall they say, Lo, here!
or Lo, there! For behold the reign of God is within you.
22 Then he said to his disciples, The days will come, when you
23 will earnestly desire to see one of the days of the son of man,
24 and will not see it. When they say to you, Lo, here! or Lo,
yonder! Go not out, nor follow them. For as the lightning
flasheth from one part of the sky to another, so will the son
25 of man be in his day. But he must first suffer many things
26 and be rejected by this generation. And as it was in the days
27 of Noe, so will it be in the days of the son of man. They ate;
they drank; they married, and were given in marriage, until
the day that Noe entered the ark; and the flood came and de-
28 stroyed them all. Just so it was also in the days of Lot. They
ate; they drank; they bought; they sold; they planted; they
29 built: but on the day that Lot went out of Sodom, it rained
fire and brimstone from heaven and destroyed them all. Even
30 so will it be on the day when the son of man will be revealed.
31 On that day, whoever shall be on the house top, and his goods
in the house, let him not come down to carry them away. And
in like manner let not him who shall be in the field turn back
32 to what is behind him. Remember Lot's wife. One, though
33 he may seek to save his life, shall lose it. And another, though
34 he may expose his life, shall save it. On that night, I assure
35 you, there will be two on one couch, the one will be taken and
36 the other left. Two women will be grinding together; the one
will be taken and the other left. Two men will be in the field,
37 the one will be taken and the other left. Then some address-
ing him, said, Where, Master! And he said to them, Where-
ver the carcass is, there will the eagles assemble.
XVIII. Then he addressed them with a parable, to shew them
2 that they ought to persevere in prayer, and not be discouraged;
saying, There was in a certain city a judge, who neither fear-
3 ed God, nor regarded man. And there was in that city a wi-
dow, who went to him, saying, Do me justice on mine adversa-
4 ry. And for a while he would not. But afterwards he said within

5 himself, Though I neither fear God, nor regard man, yet be-
cause this widow giveth me trouble, I will do her justice, that
6 she may not, by coming perpetually, torment me. And the
7 Lord said, Hear what this unjust judge saith! And will not
God vindicate the cause of his chosen, who are crying to him
8 day and night? Will he linger in their cause? He will, I assure
you, vindicate their cause speedily. But will the son of man,
when he cometh, find this belief in this land?
9 Then with a view to some who had a confidence in them-
10 selves that they were righteous, and who despised others, he
spake this parable, Two men went up to the temple to pray;
the one, a Pharisee; and the other, a publican. The Pharisee,
11 standing by himself, prayed thus, O God, I thank thee that I
am not as the rest of men, extortioners, unjust, adulterers; nor
12 even as that publican. I fast twice a week. I pay tithes of all
13 that I possess. But the publican, who stood at a distance, did
not presume so much as to lift up his eyes to heaven, but
smote upon his breast, saying; God, be merciful to me a sin-
14 ner. I tell you, this man went down to his house acquitted,
and not the other. For whosoever exalteth himself shall be
humbled, but he who humbleth himself shall be exalted.
15 When they brought even little children to him that he might
touch them, and his disciples observing it, rebuked them;
16 Jesus thereupon having called the children to him, said, Suf-
fer the children to come to me, and do not hinder them, for of
17 such is the kingdom of God. Verily I say to you, Whosoever
will not as a child receive the kingdom of God, he shall in no
wise enter it.
18 When a certain chief asked him, saying, Good teacher,
19 What shall I do that I may obtain everlasting life? Jesus said
to him, Why callest thou me good? None is good but God
20 alone. Thou knowest the commandments—thou shalt not
commit adultery—thou shalt not commit murder—thou shalt
not steal—thou shalt not bear false witness—honour thy fa
21 ther and thy mother. And he said, all these I have kept from
22 my youth. Upon hearing this, Jesus said to him, There is still
one thing wanting to thee. Sell all that thou hast and distri-
bute to the poor, and thou shalt have treasure in heaven.
23 Then come and follow me. At hearing this he was very sor

24 rowful; for he was very rich. When Jesus saw that he was very
sorrowful, he said, With what difficulty will men who have
25 these things, enter into the kingdom of God! for it is easier
for a camel to pass through the eye of a needle, than for a
26 rich man to enter the kingdom of God. And when they who
27 heard this said, Who then can be saved? He said, Things,
28 which are impossible to men, are possible to God. Then
Peter said, Behold we have forsaken all and followed thee.
29 Whereupon Jesus said to them, Verily I say to you, There
is none who hath left house or parents, or brothers, or wife,
30 or children for the sake of the kingdom of God, who shall not
receive manifold more in return in this present time, and in
the age to come everlasting life.

31 Then having taken the twelve aside he said to them, Be-
hold we are going up to Jerusalem, and all that the prophets have
32 written concerning the son of man, will be accomplished. For
he will be delivered up to the Gentiles, and will be mocked
33 and insulted, and spit upon. And when they have scourged
34 him, they will put him to death. And on the third day he
will rise again. But they understood nothing of these things.
This matter indeed was hid from them, so that they did not
comprehend the meaning of what was spoken.

35 And when he drew near to Jericho there happened to be a
36 blind man sitting by the way side, begging, who having heard
the crowd passing through it, inquired what might have been
37 the matter. And when they told him, That Jesus the Naza-
rene is passing by, he cried, saying, Jesus, son of David, have
38 pity on me. Upon this they who went before checked him
39 that he might hold his peace; but he cried still the louder,
40 Son of David, have pity on me. Whereupon Jesus stopped and
41 ordered the man to be brought to him. And when he came
42 near, Jesus asked him, saying, What dost thou desire me to do
for thee? And he said, O master! that I may have sight.
Then Jesus said to him, Have sight. Thy faith hath cured
43 thee. And instantly he received his sight, and followed him,
praising God. And all the people, when they saw this, gave
praise to God.

XIX. When Jesus had entered and was passing through Je-
2 richo, behold a man named *Zaccheus* who was chief publican

3 and a wealthy man sought to see Jesus, what sort of a person
he was, but could not by reason of the crowd; for he was of
4 a low stature. So running before, he climbed a sycamine tree
5 that he might see him, for he was to pass that way. And when
Jesus came to the place, he looked up, and saw him, and said
to him, Zaccheus, make haste down, for I must stop to-day
6 at thy house. Accordingly he hasted and came down, and re-
7 ceived him joyfully. When the multitude saw this they mur-
mured, saying, He is gone to be entertained by a sinner.
8 Whereupon Zaccheus, standing up, said to the Lord, Behold,
Sir, the half of my goods I give to the poor. And if I have
9 wronged any man, I make him fourfold restitution: and Je-
sus said concerning him, To-day salvation is come to this
10 house, as this man is indeed a son of Abraham; for the son
11 of man came to seek and save what was lost. And as this en-
gaged their attention, he continued his discourse and spake
a parable. Because he was near Jerusalem and they thought
12 that the reign of God would commence immediately; there-
fore he said, A certain person of noble birth was going to a
distant country, to receive for himself regal power, and return.
13 So having called ten servants of his, he delivered to them ten
pounds weight of money, and said to them, Trade with this
14 till I return. Now his citizens hated him, and sent an embas-
sy after him, saying, We do not wish this man to reign over
15 us. And when he had obtained the regal government and
was come back, he ordered those servants, to whom he had
given the money, to be called to him, that he might know
16 what each had gained. And the first came and said, My lord,
17 that pound of thine, hath gained ten pounds. Whereupon he
said to him, Well done, good servant! because thou hast
been faithful in a very small trust, be thou the governor of
18 ten cities. Then the second came and said, My lord, that
19 pound of thine hath gained five pounds. Whereupon he said
20 to him, Be thou also governor of five cities. Then another
came and said, My lord, here is that pound of thine, which
21 I have kept laid up in a napkin. For I was afraid of thee, be-
cause thou art an austere man. Thou takest up what thou
22 laidst not down, and reapest what thou didst not sow. Where-
upon he saith to him, Out of thine own mouth I will condemn

thee, thou malignant slave. Thou knewest that I am an au-
stere man, taking up what I laid not down, and reaping what I
23 did not sow! Why then didst thou not put my money in the
24 bank, that at my return I might have received it with interest?
Then he said to his attendants, Take the pound from him, and
25 give it to him who hath the ten pounds, (and upon their say-
ing to him, My lord he hath ten pounds) for I tell you, said
26 he, that to every one who improveth more shall be given; but
from him who improveth not, even what he hath shall be
27 taken away. And as for those enemies of mine who would not
have me to reign over them, bring them here and slay them
in my presence.

28 Having spoken this, he proceeded on in his journey up to
29 Jerusalem. And when he was come nigh to Bethphage and
Bethany, to the mountain called The mount of olives, he sent
30 two of his disciples, saying, Go to yonder village, in which, as
31 you enter, you will find a colt tied, on which no man ever rode.
Untie it, and bring it hither. And if any one ask you why you
untie it, answer him thus, Because the Lord hath occasion of
32 it. Accordingly they who were despatched went and found it
33 as he had told them. And as they were untying the colt, the
34 owners of it said to them, Why do ye untie the colt? And they
35 said, The Lord hath occasion of it. So they brought it to Je-
36 sus. And having thrown their mantles on the colt, they set
Jesus thereon. And as he went along, the people spread their
mantles on the way. And as he was drawing near, just at the
37 descent of the mount of olives, the whole multitude of the
disciples began to express their joy in loud acclamations,
praising God for all the miracles which they had seen, say-
38 ing, Blessed be the king who is coming in the name of the
39 Lord! Peace in heaven and glory in the highest! Upon this,
40 some of the Pharisees who were in the crowd, said to him,
Teacher, rebuke these disciples of thine. In reply to which,
he said to them, I tell you, If these keep silence, those stones
41 would exclaim. And as he drew near he viewed the city and
42 wept over it, saying, O that thou hadst known—even thou—
even in this very day of thine, the things which were for thy
43 peace! But now they are hidden from thine eyes. For days
will come upon thee, when thine enemies will surround thee

44 with a rampire; and enclose thee; and shut thee up on every
side; and dash thee to the ground, and thy children within
thee; and not leave one stone on another; because thou didst
not know the time of this thy visitation.
45 Then he went into the temple and began driving out thence
them who were selling and buying in it, saying to them, It is
46 written, "My house is a house of prayer:" but you have
made it a den of robbers.
47 Now while he was daily in the temple teaching, the chief
priests, and the Scribes, and the chiefs of the people were con-
48 triving his destruction; but could not find the means of effect-
XX. ing it. For all the people were bent upon hearing him. So
on one of those days when he was teaching the people in the
2 temple, and proclaiming the glad tidings, the chief priests, and
the Scribes, and the elders, came up to him and accosted him,
3 saying, Tell us, by what authority thou dost these things?
Or who hath given thee this authority? In answer to which,
4 he said to them, Let me also ask you one question, and do
5 you tell me. Was the baptism of John from heaven, or of
men? Upon this they reasoned among themselves, saying, If
we say from heaven, he will say, Why then did you not be-
6 lieve him? And if we say, Of men; all the people will stone
us; for they are all firmly persuaded that John was a prophet.
7 So they answered that they did not know whence it was.
8 Whereupon Jesus said to them, Neither do I tell you by
what authority I do these things. Then he addressed to the
9 people this parable. A certain man planted a vineyard and let
10 it to husbandmen, and went abroad for many seasons. And at
one season he sent a servant to the husbandmen that they
11 might give him some of the product of the vineyard. But the
husbandmen beat him and sent him away empty. Again he
sent another servant; and him also they beat, and abused
12 shamefully, and sent away empty. Again he sent a third, and
13 this one they wounded and cast out. Then the owner of the
vineyard said, What shall I do? I will send my son, the Be-
loved. Perhaps they will reverence him, when they see him.
14 But when the husbandmen saw him, they reasoned among
themselves, saying, This is the heir. Come, let us kill him,
15 that the inheritance may be our own. So having cast him out

of the vineyard they slew him. What then will the owner of
16 the vineyard do to them? He will come and destroy those
17 husbandmen and give the vineyard to others. Upon hearing
this, they said, God forbid. But he looking earnestly at them,
said, What then is the meaning of this passage of scripture,
18 The stone which the builders rejected was the very one for
the head of the corner!* Whosoever falleth on this stone will
be bruised; but on whomsoever it shall fall, it will grind him to
powder.
19 Upon this the chief priests and the Scribes sought to lay
hands on him that very hour, (but they were afraid of the peo-
ple,) for they knew that he had spoken this parable with a view
20 to them. Therefore, having watched him diligently, they sent
to him spies who should feign themselves to be righteous men,
that they might lay hold of some word of his, in order to de-
liver him up to the jurisdiction and authority of the governor.
21 So they asked him, saying, Teacher, we know that thou speak-
est and teachest uprightly, and that thou art not a respecter of
22 persons, but teachest the way of God with truth. Is it lawful
23 for us to pay tribute to Cæsar, or is it not? But he, knowing
24 their craftiness, said to them, Why are you trying me? Shew
25 me a deniar. Whose image and inscription hath it? When they
in reply, said, Cæsar's; then he said to them, Render then to
Cæsar the things which are Cæsar's; and to God, the things
26 which are God's. So they were not able to take advantage of
his decision before the people. Therefore, having expressed
admiration at his answer, they held their peace.
27 Then some of the Sadducees, who deny a future state,
28 came and asked him, saying, Teacher, Moses hath written for
us, If a man's brother, having a wife, die; when he dieth child-
less, his brother must take his wife and raise up a seed for his
29 brother.† Now there were seven brothers. And the first, hav-
30 ing taken a wife, died childless. Then the second took the
31 wife, and he died childless: then the third took her, and so all
32 the seven, and died without issue. And last of all the wo-
33 man also died. In the future state, therefore, whose wife of

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*Psalm 118. 22. †Deut. 25. 5.

34 them is she, as she hath been married to all the seven? In re-
35 ply to this, Jesus said to them, The children of this world mar-
ry and are given in marriage; but they who shall be account-
36 ed worthy to obtain that state, and the resurrection from the
dead, neither marry nor are given in marriage, For they can
die no more. For angel-like they are indeed children of God,
37 being children of the resurrection. Now that the dead are rais-
ed up, even Moses hath plainly shewn; as at the bush he sti-
leth the Lord, the God of Abraham, and the God of Isaak, and
38 the God of Jacob.* For he is not the God of the dead, but of
39 the living. For to him they are all alive. Upon this, some of
the scribes addressing him, said, Teacher, thou hast spoken
40 well. And after that they did not presume to ask him another
question.

41 Then he said to him, How do they say that the Christ is
the son of David, when David himself saith in the book of
43 Psalms, The Lord said to my Lord, Sit at my right hand un-
44 til I make thine enemies thy footstool.† David therefore call-
eth him Lord, how then is he his son?

45 Then in the hearing of all the people he said to his disci-
46 ples, Beware of the Scribes, who are fond of walking in robes,
and love salutations in places of public resort, and the first seats
in the synagogues, and the uppermost places at entertain-
47 ments; who devour the families of widows, and for a disguise
make long prayers. They shall receive a severer sentence of
judgment.

XXI. And when he looked up and beheld the rich casting
2 their gifts into the treasury, and saw also a certain poor widow
3 throwing into it two mites, he said, Verily I say to you, That
4 poor widow hath thrown in more than they all: for all those
cast in, for their homage gifts to God, part only of their super-
fluous stores; but she hath thrown in all the little she had for
her subsistence.

5 Again as some were speaking of the temple, how it was
6 adorned with beautiful stones and dedications, he said, With
regard to all those things on which you are gazing, days will

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* Exod. 3. 6. † Ps. 110. 1, &c.

come in which there will not be one stone left on another,
7 which shall not be thrown down. And when they asked him,
saying, Teacher, When will this happen? And what will be
the sign, when these things are about to be accomplished, he
8 said, Take heed that ye be not led astray. For many will come
in my name, saying, I am he: and the time is at hand; there-
9 fore go not after them. And when you hear of wars and in-
surrections, be not terrified; for these things must first hap-
10 pen; but the end will not follow immediately. Then he said
to them, nation will rise against nation, and kingdom against
11 kingdom. And there will be great earthquakes in divers places;
and famines, and pestilences. And there will be awful sights
12 and great signs from heaven. But before all these events they
will lay their hands on you, and persecute you, delivering you
up to synagogues and prisons, to be led before kings and go-
13 vernors on account of my name. But this will give scope for
14 your testimony. Therefore settle it in your minds not to pre-
15 meditate what defence you shall make. For I will give you a
mouth and wisdom, which all your adversaries shall not be
16 able to contradict or withstand. You will indeed be deliver-
17 ed up by parents, and brothers, and kinsmen, and friends.
And some of you will be put to death. And on the account
18 of my name you will be hated by all. But not a hair of your
19 head shall be lost. By your perseverance preserve your lives;*
20 and when you see Jerusalem encompassed by armies, then
know that its desolation is near. Then let them who are in
Judea flee to the mountains, and let them who are in the midst
of this [city] withdraw; and let not them who are in the re-
22 gions enter it. Because these are days of vengeance that all
23 which are written may be accomplished; alas therefore for the
women with child and for them who give suck in those days;
24 for there will be great distress in this land and wrath on this
people. They shall fall by the edge of the sword, and be led
captives to all nations: and Jerusalem shall be trampled down
25 by nations until the times of nations shall be fulfilled. There
will indeed be signs in sun and moon and stars, and on the

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*See Matt. 10. 22. 24. 13.

26 earth, anguish of desponding nations, while the sea is roaring
and the billows thereof; and men are fainting with fear and
apprehension of the things which are coming on the world.
27 For the powers of heaven will be shaken, and they shall
28 then see the son of man coming in a cloud, with power and
great glory. Now when these things begin to come to pass,
29 look up and lift up your heads, for your deliverance is drawing
near. Then he said to them by way of parable, View that fig
30 tree and all the trees. When they now begin to shoot forth;
upon seeing them you know of yourselves that the summer is
31 now near; so when you see these things coming to pass, know
32 also that the reign of God is at hand. Verily I say to you, this
33 generation shall not pass till they are all accomplished. The
heaven and the earth will pass away, but my words shall not
34 pass away. Take heed therefore to yourselves that your hearts
be not overloaded with excess of meat, or drink, or worldly
35 cares, and that day come upon you unawares. For it will come
as a net upon all who are settled on the face of the whole land.
36 Watch therefore, on every occasion, praying that you may be
accounted worthy to escape all these things which will soon
come to pass; and to stand before the son of man.

37 Now he spent the days teaching in the temple, and at
38 night he went out and lodged on the mountain, called the
mount of olives, and early in the morning, all the people resort-
XXII. ed to him in the temple to hear him. But when the fes-
tival of unleavened bread, which is called the Passover, drew
2 near, while the chief priests and the Scribes were contriving
3 how they might kill him, (for they were afraid of the people)
4 Satan entered into Judas, surnamed Iscariot, who was one of
the twelve; and he went and conferred with the chief priests,
and the chief officers of the temple guard, how he might de-
5 liver him up to them. And they were glad and covenanted
6 with him to give him money. So he agreed, and sought an
opportunity to deliver him up without tumult.

7 Now when the day of unleavened bread was come, on
which the paschal lamb was to be killed, Jesus sent Peter
9 and John, saying, Go and prepare the paschal lamb for us,
10 that we may eat it. Upon which they said to him, Where
dost thou wish us to prepare it? And he said to them, Behold

as you enter the city you will meet a man carrying a pitcher
11 of water. Follow him to the house where he goeth in, and
say to the master of that house, The teacher saith to thee,
Where is the guest chamber in which I may eat the passover
12 with my disciples? And he will shew you a large upper room,
13 furnished. There make ready. So they went and found as
14 he told them, and made ready the passover. And when the
hour was come, he placed himself at table with the twelve
15 apostles, and said to them, Much have I longed to eat this pass-
16 over with you before I suffer. For I say to you, I will not eat
of it any more, until it be accomplished in the reign of God.
17 Then having taken a cup, he gave thanks and said, Take this
18 and share it among yourselves. For I say to you, I will not
drink of the product of the vine until the reign of God come.
19 Then having taken a loaf, he gave thanks, and brake and gave
to them, saying, This is my body, which is given for you. Do
20 this for a remembrance of me. And in like manner also the
21 cup after supper, saying, This cup is the new covenant by my
blood, which is shed for you. But lo! the hand of him who de-
22 livereth me up, is with me on the table! The son of man go-
eth indeed as it hath been determined. But alas for that man
23 by whom he is delivered up. Thereupon they began to inquire
among themselves, which of them it could be who would do
this.

24 Now there had been a contest among them in respect to
25 this, which of them should be the greatest—Therefore he said
to them, The kings of the nations exercise dominion over
them. And they who tyrannise over them are stiled benefac-
26 tors. But with you it must not be so. But let the elder among
you be as the younger; and the leader as he who waiteth at
27 table. For which is greater—he who is at table; or he who
waiteth? Is not he, who is at table? But I am among you as
28 he who waiteth. Now you are they, who have continued stea-
29 dily with me in my trials. Therefore I covenant with you as
my Father covenanted with me for a kingdom, that you may
30 eat and drink at my table in my kingdom, and sit on thrones
judging the twelve tribes of Israel.

31 Then the Lord said to Simon, Simon! behold Satan hath
earnestly requested to have you in his power, that he may sift

32 you as wheat: and I have prayed for thee that thy faith may
not quite fail. When thou therefore hast recovered thyself,
33 strengthen thou thy brethren. Upon this Peter said to him,
Master, I am ready to go with thee to prison and to death.
34 Whereupon he said, I tell thee, Peter, a cock will not crow
this day before thou wilt thrice deny that thou knowest me.
35 Then he said to them, When I sent you without purse and
scrip and sandals, did you want any thing? And when they said
36 No; then he said to them, But now let him who hath a purse
take it, and likewise a scrip. And let him who hath not a sword
37 sell his mantle and buy one. For I say to you, This portion of
scripture "And he was ranked with malefactors,*" must yet
be accomplished in me. For the things concerning me are
coming to a close.

38 Then they said, Master, here are two swords. And he
said, It is enough.

39 Then he went out and retired as usual to the mount of
40 olives; and his disciples followed him. And when he came to
the place, he said to them, Pray, that you may not come to trial.
41 Then having withdrawn about a stone's throw from them, he
42 kneeled down and prayed, saying, O Father, if thou wilt remove
43 this cup from me†—but not my will, but thine be done. Then
44 an angel from heaven appeared to him, strengthening him.
And being in an agony, he prayed more earnestly. And his
45 sweat was like great drops of blood falling on the ground. Then
he arose from prayer, and went to his disciples, and found
46 them asleep, oppressed with grief. And he said to them,
What! Are you asleep! Rise and pray that you may not come
47 to trial. And while he was yet speaking, Lo! a crowd! And
he who is called Judas, one of the twelve, came on before them
48 and went up to Jesus to kiss him. Whereupon Jesus said to
49 him, Judas, dost thou deliver up the son of man with a kiss?
Then they who were about him seeing what would happen,
50 said to him, Master, shall we smite with the sword? And one
of them smote the servant of the high priest, and cut off his

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*Es. 53. 12. †Or more literally, O Father, is it thy will to remove this cup from me.

51 right ear. Thereupon Jesus interposing, said, Permit thus
52 long; and having touched his ear, healed him. Then Jesus
said to the chief priests, and the officers of the temple guard,
53 and the elders who were come against him, Are you come
out as against a robber with swords and clubs? When I was
daily with you in the temple, you did not stretch forth your
hands against me. But this is your hour, and the power of
darkness.

54 Then they who had seized him led him away. And when
they were bringing him to the house of the chief priest, Peter
55 followed at a distance. And as they had kindled a fire in the
middle of the court, and were sitting around it, Peter sat down
56 in the midst of them. And a maid servant having seen him
sitting opposite to the light, and viewed him attentively, said,
57 That man was also with him. Upon which Peter denied him,
58 saying, Woman, I do not know him. And a little while after,
another seeing him, said, Thou also art one of them. Where-
59 upon Peter said, Man, I am not. And about the space of an
hour after, another confidently affirmed, saying, This man was
60 certainly with him; for he is a Galilean. Thereupon Peter said,
Man, I do not know what thou sayest. And instantly, while
61 he was yet speaking, the cock crowed. Upon which the Lord,
turning about, looked upon Peter. And Peter recollected the
word of the Lord, how he said to him, Before cock-crowing
62 thou wilt three times deny me. And Peter went out and wept
bitterly.

63 Now the men, who had Jesus in custody, insulted him while
64 they smote him. Having covered his eyes they struck him on
65 the face, and asked him, saying, Prophesy. Who is he who
smote thee? And uttered many other invectives against him.
66 And soon as it was day, the national senate, with the chief
priests, and the Scribes, convened. And having caused him
to be brought up before their Sanhedrim, they said, Art thou
67 the Christ? Tell us. Whereupon he said to them, If I tell you,
68 you will not believe me. And if I ask you a question, you
69 will not answer me, nor dismiss me. From this time the son
of man will be seated on the right hand of the power of God.
70 Thereupon they all said, Thou then art the son of God? And he
71 said to them, It is as you say. Then they said, What farther

need have we of testimony? For we ourselves have heard
from his own mouth.
XXIII. Then the whole assembly arose and led him away to
Pilate, and began to accuse him, saying, We found this man
perverting the nation, and forbidding to pay tribute to Cæsar,
3 saying that he himself is Christ, a king. Thereupon Pilate ask-
ed him, saying, Thou art the king of the Jews? And he, in re-
4 ply, said to him, It is as thou sayest. Then Pilate said to the
chief priests, and the people, I find nothing criminal in this
5 man. But they were the more vehement, saying, He raiseth
sedition among the people, teaching through all Judea, from
6 Galilee, where he began, even to this place. When Pilate
heard them mention Galilee, he asked, Is the man a Galilean?
7 And finding that he was of Herod's jurisdiction, he sent him
8 to Herod, who was also at Jerusalem in those days. And when
Herod saw Jesus he was very glad; for he had long desired to
9 see him. Because he had heard much of him, therefore he
hoped to see some miracle done by him, and questioned him
10 about many things. But Jesus made him no answer. So when
the chief priests, and the Scribes had stood up, urging their
11 accusations against him with much vehemence; and Herod
with his soldiers had treated him with contempt and mockery,
12 having arrayed him with a splendid robe, he sent him back to
Pilate. And on that day Pilate and Herod became friends; for
they had been before at enmity one with the other.
13 Then Pilate, having called together the chief priests and
the rulers of the people, said to them, You have brought this
14 man to me as one who perverteth the people. And behold, on
examining him before you, I have found nothing criminal in
15 this man, touching those things which you lay to his charge.
Neither indeed hath Herod: for I referred you to him. Now
as it appears that nothing deserving death hath been done by
16 him: shall I therefore, when I have chastised him, let him go?
17 Now he was under a necessity of releasing one to them at
18 every festival, so they with one consent cried out, saying,
19 Away with this man and release to us Barabbas. This was a
person who on account of an insurrection in the city, and for
20 murder, had been committed to prison. Pilate therefore ad-
dressed them again, being desirous to release Jesus. But they

21 exclaimed, saying, Crucify him; Crucify him. But he said to
22 them a third time, Why, what evil hath he done? I have found
23 nothing in him deserving death. I will therefore chastise him and
let him go. But they with loud clamours persisted in their de-
24 mands that he should be crucified. So the clamours of them and
of the chief priests prevailed, and Pilate pronounced sentence
25 that what they requested should be done, and released to them
the man who for sedition and murder had been thrown into
prison, whom they demanded, and gave up Jesus to their
will.

26 And as they were leading him away, they laid hold on one
Simon, a Cyrenian, who was coming from the country, and
27 laid the cross on him, that he might carry it after Jesus. And
a great multitude of the people followed him, among whom
were many women, who beat their breasts, and bewailed him.
28 Whereupon, Jesus turning to them, said, Daughters of Jeru-
salem, weep not for me; but weep for yourselves and for your
29 children; for lo! days are coming in which they will say, Happy
the barren, and the wombs which never bare, and the breasts
30 which never gave suck. Then will they begin to say to the
31 mountains, Fall upon us: and to the hills, Cover us. For if
such things be done with green wood; how must it be with
dry!

32 Now there were two other persons, who were malefactors,
33 led along with him to be crucified. And when they came to
the place called Calvary, they there crucified him and the two
malefactors, one on his right hand and the other on his left.
34 Whereupon Jesus said, Father, forgive them, for they know
not what they are doing. Then dividing his garments in shares
35 they cast lots. And the people stood looking on; and both
they and the rulers mocked him, saying, He saved others; let
36 him save himself, if he be the Christ, the chosen of God.
37 And the soldiers also, coming and offering him vinegar, in-
sulted him, saying, If thou art the king of the Jews, save thy-
38 self. For over him there was an inscription, written in Greek,
and Latin, and Hebrew. This is the king of the Jews.
39 Even one of the malefactors who were on crosses, reviled him,
saying, If thou art the Christ, save thyself and us. Upon
40 which the other, in reply, rebuked him, saying, Hast thou no

41 fear of God even when thou art suffering the same punishment?
We indeed justly; for we are receiving the due reward of our
42 crimes. But this man hath done nothing amiss. Then he said
to Jesus, Lord, remember me when thou comest to thy king-
43 dom. Whereupon Jesus said to him, Verily I say to thee, To-
day thou shalt be with me in paradise.
44 It was now about the sixth hour,* and there came darkness
45 over the whole land until the ninth, when the sun was darken-
46 ed, and the veil of the temple was rent down the middle; and
Jesus crying with a loud voice, said, Father, into thy hands I
commit my spirit. And having said this he expired.
47 Now when the centurion saw what had happened, he glori-
fied God, saying, Certainly this was a righteous man. And all
48 the multitudes who had crowded to the spectacle, seeing what
had happened, beat their breasts and returned home.
49 Now all his male acquaintance had stood at a distance,
while the women, who had accompanied him from Galilee,
50 were viewing these things. And lo! a man named Joseph, who
was a senator, a good and righteous man, and who had not
concurred with the rest in their counsel and proceedings—he
51 was of Arimathea, a city of the Jews, and was one who was
52 expecting the reign of God. This man went to Pilate and beg-
ged the body of Jesus; and having taken it down, he wrapped
53 it in a sindon, and laid it in a sepulchre which was hewn out
of a rock, and in which nobody had ever been laid.
54 As it was now preparation time,† and the sabbath‡ was
55 clearing up;§ When the women who had come with Jesus from
56 Galilee, had followed him down and seen the sepulchre, and
how the body was laid, they returned and provided spices and
ointments of myrrh, and had rested the sabbath, according to
XXIV. the commandment, And on the first day of the week, they
went very early in the morning to the sepulchre, carrying the
spices which they had provided. And there were some others with

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* Our twelve o'clock; the ninth, our three in the afternoon.

† From three to six, P. M. on Friday. ‡ The sabbath was from six o'clock, or sunset, on Friday, to six o'clock, or sunset, on Saturday. § That is, as I apprehend, the darkness was removed, and the sun, before setting, shone out.

2 them. And they found the stone rolled away from the sepul-
3 chre, but on going in did not find the body of the Lord Jesus.
4 And while they were in perplexity on this account, lo! two
5 men stood by them in glistening robes; at which they being ter-
rified, and inclining their face to the ground, the men said to
6 them, Why seek ye the living among the dead? He is not
here; but is risen. Remember how he spake to you, while he
7 was yet in Galilee, saying, The son of man must be delivered
into the hands of sinful men, and be crucified, and on the third
8 day rise again. Then they remembered his words, and having
9 returned from the sepulchre, they told all these things to the
eleven, and to all the rest.
10 Now it was Mary Magdalene, and Joanna, and Mary the
mother of James, and the rest with them, who told these things
11 to the apostles. But their words appeared to them like an idle
tale, and they did not believe them. Peter indeed, starting up,
12 ran to the sepulchre, and having stooped down, saw nothing
but the linens lying there. Upon which he went away home,
musing with astonishment on what had happened. And behold,
13 on that same day, two of them were travelling to a village call-
14 ed Emmaus, which was sixty furlongs from Jerusalem; and
15 they conversed with each other on all these occurrences. And
while they were conversing and reasoning together, Jesus him-
16 self drew near and travelled along with them. But their eyes
were withheld from knowing him. And he said to them, What
17 matters are these about which you are conferring with one an-
18 other on the road, and are sad? Thereupon one of them, whose
name was Cleopas, answering, said to him, Art thou such a
stranger in Jerusalem as not to know the things which have
happened there in these days? And he said, What things?
19 They answered him, Those respecting Jesus, the Nazarene,
who was a great prophet, mighty in miracles and doctrine before
20 God and all the people—how our chief priests and our rulers
delivered him up to be condemned to death, and they have
21 crucified him. Now we were hoping that he is the person who
would soon deliver Israel. But indeed with all this, it is now
22 the third day since these things happened. But again some wo-
men of our company have astonished us—having been at the
23 sepulchre very early in the morning, and not finding his body,

they came and told us that they had seen a vision of angels,
24 who say that he is alive. Whereupon some of the men who
were with us went to the sepulchre, and found matters just as
25 the women said: but him they did not see. Then he said
to them, O thoughtless, and slow of heart to believe all that
26 the prophets have spoken! Was it not necessary that the
27 Christ should suffer these things and enter into his glory?
Then beginning with Moses, and proceeding through all the
prophets, he explained to them, by all those writings, the
28 things concerning himself. And when they drew near to the
village to which they were going, he seemed as intending to
29 go farther. But they pressed him, saying, Stay with us; for it is
towards evening. The day is far spent. So he went in to stay
30 with them. And when he was at table with them, he took the
31 loaf, and blessed, and brake, and distributed to them. Whereup-
on their eyes were opened, and they knew him, and he disap-
32 peared from them. Then they said to one another, Did not our
hearts burn within us while he talked with us on the road, and
33 while he expounded the scriptures to us? Then rising up im-
mediately, they returned to Jerusalem, and found the eleven and
34 those with them in a throng, affirming that the Lord is indeed
35 risen and hath appeared to Simon. And they told the occur-
rences on the road, and how he became known to them by
36 his breaking the loaf. And while they were thus speaking, Je-
sus himself stood in the midst of them; and saith to them,
37 Peace be to you. At which they were affrighted, and, being in
terror, thought they saw a spirit; he said to them, Why are
38 you alarmed? And why do groundless surmises arise in your
39 hearts? View my hands and my feet; that it is I myself; handle
me and see, for a spirit hath not flesh and bones as you see me
40 have. While saying this, he shewed them his hands and his
41 feet. And as they were still diffident on account of their joy,
42 and in amaze, he said to them, Have you any food here?
Thereupon they gave him a piece of broiled fish and part of
43 a honey comb, which he took and ate before them.

44 Then he said to them, This is what I told you while I was
yet with you, That all the things written concerning me in the
45 law of Moses, and in the prophets, and in the Psalms, must
needs be accomplished. Then he opened their minds that they

46 might understand the scriptures, and he said to them, Thus
it is written, and thus it behoved the Christ to suffer and rise
47 from the dead on the third day; and that for his name reforma-
tion and remission of sins should be proclaimed to all the na-
48 tions, beginning at Jerusalem. Now you are witnesses of these
49 things. And behold I will send upon you what my father pro-
mised. And as for you, reside ye in the city of Jerusalem un-
til you are indued with power from on high.
50 After that he led them out to Bethany, and having lifted
51 up his hands, he blessed them; and while he was blessing
52 them, he was parted from them and carried up into heaven;
and they, having worshipped him, returned to Jerusalem with
great joy, and were continually in the temple, praising and
blessing God. Amen.

THE GOSPEL

ACCORDING TO

JOHN.

1. IN the beginning was the *Word;* and the *Word* was
2 with God; and the Word was God. He was in the beginning
3 with God. By him all things were made, and without him
4 there was not made one single thing. What was in him was
5 life, and this life was the light of men, and this light shineth
in the darkness, and the darkness did not reach it.*
6 There was a man sent from God: his name was John. This
7 man came as a witness to bear witness concerning this light, that
8 by means of him all might believe. He was not the light, but was
9 to bear witness concerning the light. The light (the true light
10 which enlighteneth every man) coming into the world was in
the world, and the world was made by him, and the world
11 knew him not. He came to his own peculiar territories, and
12 his own peculiar people did not receive him. But to as many
as received him he granted the privilege of becoming children
of God, even to them who believe in his name, who were
13 born, not of bloods, nor of the will of the flesh, nor of the will
of man, but of God.
14 Now the *Word* became incarnate,† and dwelt as in a tent
among us, and we beheld his glory—a glory as of an only be-

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* Or overtake.—See chapter 12. 35. † Literally *flesh.*

15 gotten from the father. He was full of grace and truth. Of
him John testifieth when he cried, saying, "This is he of whom
I said, He who is coming after me is preferred before me, for
16 he was before me." And of his fulness we have all received
17 even grace for grace.* Because the law was given by Moses
grace and truth came by Jesus Christ.

18 No one hath ever seen God. This only begotten son, who
is in the bosom of the father, even he hath made him known.
19 Now this is the testimony of John: when the Jews of Jerusa-
20 lem sent priests and Levites to ask him, Who art thou? He
frankly declared and did not deny, but frankly declared, I am
21 not the Christ. Then they asked him, What then? Art thou
Elias? And he said, I am not: art thou the prophet?† And
22 he answered, No. Then they said to him, Who art thou?
That we may give an answer to them who sent us: What
23 sayest thou of thyself? He said, I am "The voice of one cry-
ing in the wilderness, Make straight the way of the Lord,"
24 as the prophet Esaias said.‡ Now they who were sent were of
25 the Pharisees. Then they asked him and said to him, Why
then dost thou baptize, if thou art not the Christ, nor Elias,
26 nor the prophet? John answered them saying, I baptize in
water; but there is one in the midst of you, whom you know
27 not. He is the person who is coming after me—who is pre-
ferred to me, the latchet of whose sandal I am not worthy to
28 untie. These things passed at Bethabara on the bank of the
Jordan, where John was baptizing.

29 The next day John seeth Jesus coming towards him, and
30 saith, Behold the lamb of God, which taketh away the sin of
the world! this is he of whom I said, After me cometh a man
31 who hath been before me; for he existed before me. As for
me, I did not know him; but to the end that he might be
made manifest to Israel—for this purpose I came baptizing
32 in water. Moreover John testified saying, I beheld the Spirit
descending like a dove from heaven, and it remained upon
33 him. Now for my part I did not know him; but he who sent

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* Or one favour instead of another, viz. the gospel instead of the law. † Deut. 18. 15. ‡ Es. 40. 3.

me to baptize in water, even he said to me, On whomsoever
thou shalt see the spirit descending and remaining on him,
34 the same is he who baptizeth in a holy spirit. Now I have
seen and testified that this is THE SON OF GOD.
35 Again, on the next day, John was standing with two of his
36 disciples, and having fixed his eyes intently on Jesus as he
37 was walking, he saith, Behold the lamb of God! and the two
38 disciples heard him speaking, and followed Jesus. When Je-
sus turned and saw them following him, he saith to them,
39 What seek ye? And they said to him, Rabbi, (the meaning
of which, when interpreted, is Teacher) where dost thou make
40 thine abode? He saith to them, Come and see. They went
and saw where he made his abode, and staid with him that
day; for it was about the tenth hour.* Andrew, the brother
of Simon Peter, was one of the two who heard John and
41 followed Jesus. He first findeth his brother Simon, and saith
to him, We have found the Messias, (the meaning of which
42 is the *Christ)* [the anointed] and brought him to Jesus. And
Jesus, having looked earnestly on him, said, Thou art Simon
the son of Jonas. Thou shalt be called Cephas (the meaning
of which is the same as that of *Peter)* [a rock.]
43 On the day following Jesus determined to set out for Ga-
lilee, and finding Philip, he saith to him, Come with me.
44 Now Philip was of Bethsaida, the city of Andrew and Peter.
45 Philip finding Nathaniel, saith to him, We have found him of
whom Moses in the law, and the prophets have written, Jesus
46 of Nazareth, the son of Joseph. Upon which Nathaniel saith
47 to him, Of Nazareth can there be any thing good! Philip saith
to him, Come and see. Jesus saw Nathaniel coming to him and
saith respecting him, Behold an Israelite indeed, in whom
48 there is no guile! Nathaniel saith to him, Whence knowest
thou me? Jesus in reply said to him, Before Philip called
49 thee, when thou wast under the fig tree, I saw thee. In answer
to this, Nathaniel said to him, Rabbi, thou art the son of God.
50 Thou art the king of Israel. Jesus answered and said to him,
Because I told thee, I saw thee under the fig tree, dost thou

* That is four o'clock in the afternoon.

51 believe? Thou shalt see greater things than these. Then he
saith to him, Verily, verily I say to you, Hereafter you shall
see the heaven opened, and the angels of God ascending and
descending on the son of man.

II. Now on the third day there was a wedding at Cana of Ga-
2 lilee, and the mother of Jesus was there; and Jesus and his dis-
3 ciples were invited to the wedding. And the wine having fall-
4 en short, the mother of Jesus saith to him, They have no
5 wine. Jesus saith to her, Woman, what hast thou to do with
me? My hour is not yet come. His mother saith to the waiters,
6 Do whatever he shall bid you. Now there were six water pots
of stone, containing two or three measures* apiece, placed there
7 for the Jewish rites of purifying. Jesus saith to the waiters,
8 Fill those water pots with water. And when they had filled
them to the brim, then he saith to them, Draw out now and
9 carry some to the master of the feast. And when they had car-
ried, and the master of the feast had tasted the water which
was made wine (now he did not know whence it was, but
the waiters who had drawn off the water knew) the master of
10 the feast calleth the bridegroom, and saith to him, Every man
serveth up the good wine first, and when the guests have
drunk plentifully, then that which is worse. Thou hast kept the
11 good wine till now. This at Cana, in Galilee, Jesus made the
beginning of his miracles and manifested his glory, and his
disciples believed on him.

12 After this, he and his mother, and his brethren, and his
disciples went down to Capernaum, but they did not stay
13 there many days. For the passover of the Jews was nigh, and
Jesus went up to Jerusalem and found in the temple them
14 who sold cattle, and sheep, and doves, and the changers of
15 money seated; and having made a whip of bulrushes, he drove
them all out of the temple, with the sheep and cattle, and pour-
ed out the money of the changers, and overturned their tables,
16 and said to them who sold doves, Take these things hence.
Make not the house of my father a house of merchandize.

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* Supposed to be *baths*, each containing about seven and a half
gallons.

17 Then did his disciples remember that it was written, "My
18 zeal for thy house hath consumed me.*" Hereupon the Jews
addressed him, and said, What sign dost thou shew us to jus-
19 tify thy doing these things? In reply to which Jesus said to
them, Destroy this temple, and in three days I will raise it
20 up. Thereupon the Jews said, This temple was forty six years
21 a building, and wilt thou raise it up in three days? But he
22 spake of the temple of his body: therefore, when he was risen
from the dead, his disciples remembered that he had said this
to them; and they believed the scriptures, and the word which
Jesus had spoken.
23 Now while he was in Jerusalem at the passover, during
the festival, many believed in his name when they saw the
24 miracles which he did. But Jesus did not trust himself to
25 them, because he knew all men. And because he had no need
that any one should testify of man, for he himself knew what
III. was in man; there being a man of the sect of the Phari-
2 sees, named Nicodemus, a ruler of the Jews; when this man
came to Jesus by night, and said to him, Rabbi, We know that
thou art a teacher come from God; for no one can do the mi-
3 racles which thou dost, unless God be with him, Jesus an-
swered and said to him, Verily, verily I say to thee, unless a
4 man be born again, he cannot discern the reign of God. Ni-
codemus saith to him, How can a man be born, when he is
old? Can he enter a second time into his mother's womb and
5 be born? Jesus answered, Verily, verily I say to thee, unless
a man be born of water and spirit, he cannot enter the king-
6 dom of God. That which is born of the flesh, is flesh; and that
7 which is born of the spirit, is spirit. Wonder not at my tell-
8 ing thee, You must be born again. That blast of wind†
bloweth where it pleaseth, and thou hearest the sound of it,
but dost not know whence it cometh and whither it goeth.
9 So is every one who is born of the spirit. Nicodemus answer-
10 ed, and said to him, How can these things be? In reply to
11 which, Jesus said to him, Art thou the teacher of Israel, and
knowest not these things? Verily, verily I say to thee, We

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*Ps. 69. 9. †Referring, I presume, to a sudden blast at that instant.

speak what we know, and testify what we have seen; yet you
12 do not receive our testimony. If I have told you earthly
things and you do not believe; how will you believe if I tell
13 you heavenly things? No one indeed hath ascended up into
heaven, but he who came down from heaven, namely, the son
of man who is in heaven: But as Moses lifted up the serpent
14 in the wilderness, so must the son of man be lifted up, that
15 whosoever believeth in him may not perish; but have ever-
16 lasting life. For God so loved the world that he gave his only
begotten son, that whosoever believeth in him may not perish,
17 but have everlasting life. For God did not send his son into
the world to condemn the world; but that the world may be
18 saved by him. He who believeth in him will not be condemn-
ed; but he who believeth not, is condemned already, because
he hath not believed in the name of the only begotten son of
19 God. And this is the condemnation, that light is come into the
world, and men loved darkness more than light, because their
20 works were evil. For whosoever doeth evil hateth the light,
and doth not come to the light, that his deeds may not be de-
21 tected. But he who practiseth truth cometh to the light, that his
works may be open to view, because they are the operations
of God.*
22 After this, Jesus went with his disciples into the country
of Judea, and spent some time with them there, and baptized.
23 And John also was baptizing at Enon, near Saleim, because
24 there was much water there, and people used to come there
and be baptized; for John was not yet thrown into prison.
25 There was therefore a dispute between some of the disciples
of John, and the Jews, respecting purification, and they went
26 to John, and said to him, Rabbi, he who was with thee on the
bank of the Jordan, to whom thou didst bear testimony, be-
27 hold he is baptizing, and all are flocking to him. In reply to
which, John said, A man can receive nothing from heaven,
28 unless it be given him. You yourselves are witnesses for me,
that I said, I am not the Christ; but that I am sent before him.
29 He is the bridegroom, who hath the bride. But the friend of

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*Or wrought by the agency of God. See Phil. 2. 13.

the bridegroom, who standeth and heareth him, rejoiceth ex-
30 ceedingly on the account of the bridegroom's voice. This joy
of mine therefore, is complete. He must increase, but I must
31 decrease. The one coming from above, is above all. He who
is of the earth is earthly, and speaketh of the earth. The
32 one coming from heaven is above all, and what he hath seen
and heard, that he testifieth, yet none receiveth his testimony.
33 He who hath received his testimony, hath set his seal to this,
34 That God is true. For he whom God hath sent, speaketh the
words of God; for God giveth him not the spirit by measure.
35 The father loveth the son, and hath given all things into his
36 hand. He who believeth in the son, hath an everlasting life;
but he who disbelieveth the son, shall not see life; but the
wrath of God will abide on him.
IV. When the Lord, therefore, knew that the Pharisees had
2 heard that Jesus is making and baptizing more disciples than
3 John, (though it was not indeed Jesus himself, but his disci-
ples who baptized) he left Judea and went again into Galilee:
4 and as he must needs pass through Samaria, therefore he
5 cometh to a city of Samaria, called Sichar, near the piece of
6 ground which Jacob gave to his son Joseph. Now Jacob's
well was there. And as Jesus, wearied as he was with the
7 journey, was sitting by the well, (it was about the sixth hour*)
8 a woman of Samaria came out to draw water. Jesus saith to
her, Give me to drink; (for his disciples were gone to the city
9 to buy food;) thereupon the woman of Samaria saith to him,
How is it that thou, being a Jew, askest drink of me, who
am a woman of Samaria? (For the Jews have no friendly in-
10 tercourse with the Samaritans.) Jesus answered and said to
her, If thou hadst known the bounty of God, and who it is
who saith to thee, Give me to drink, thou wouldst have asked
11 of him, and he would have given thee living water. The wo-
man saith to him, Sir, thou hast nothing to draw with, and the
12 well is deep; whence then hast thou this living water? Art
thou greater than our father Jacob, who gave us this well, and
13 drank thereof, himself, and his children, and his cattle? In re-

*Twelve o'clock at noon.

ply to which, Jesus said to her, every one who drinketh of
14 this water will thirst again; but whosoever shall drink of the
water which I will give him, will never thirst. But the water
15 which I will give him, will be in him a fountain of water
springing up for an everlasting life. The woman saith to him,
O, sir, give me that water, that I may not thirst, nor come
16 hither to draw. Jesus saith to her, Go, call thy husband and
17 come hither. The woman in reply said, I have no husband.
18 Jesus saith to her, Thou art right in saying, I have no hus-
band: for thou hast had five husbands; and he whom thou
19 now hast, is not thy husband. In this thou hast spoken truth.
The woman saith to him, Sir, I perceive that thou art a pro-
20 phet. Our fathers have usually worshipped on this mountain;
but you say, that at Jerusalem is the place where worship
21 ought to be performed. Jesus saith to her, Woman, believe
me, the hour is coming when you will worship the Father,
22 neither on this mountain, nor at Jerusalem. You worship
what you do not know. We worship what we do know: for
23 salvation is of the Jews. But the hour is coming—indeed is
now come, when the true worshippers will worship the Fa-
ther in spirit and truth. For such worshippers of him the
24 Father seeketh. God is Spirit; and they who worship him
25 ought to worship him in spirit and truth. The woman saith to
him, I know that the Messias (he who is called the Christ)
26 is coming. When he is come he will tell us all things. Jesus
27 saith to her, I who am speaking to thee am he. (Now at that
instant his disciples came and wondered at his talking with
28 the woman, yet none of them said, What seekest thou? Or
why talkest thou with her?) Thereupon the woman left her
29 pitcher, and went to the city, and saith to the men, Come, see
a man who told me all that I ever did. Is this the Christ?
30 Therefore they of the city set out and were coming to him.
31 Now in the mean while his disciples entreated him, saying,
32 Rabbi, eat. But he said to them, I have meat to eat which you
33 do not know. His disciples therefore said to one another,
34 Hath any one brought him food? Jesus saith to them, It is
my food to do the will of him who sent me, and to finish his
35 work. Do you not say, Yet four months, and the harvest
cometh. Behold I say to you, Lift up your eyes and view the

36 fields; for they are already white for harvest. And he who
reapeth receiveth wages, and gathereth fruit for an everlast-
ing life, that he who soweth, and he who reapeth, may rejoice
37 together. For herein is that saying verified, that one soweth,
38 and another reapeth. I have sent you to reap that on which
you bestowed no labour. Others have laboured and you have
entered on their labours.

39 Now many of the Samaritans of that city believed in him, on
the testimony of the woman who said, He told me all that I ever
40 did. Therefore, when these Samaritans came, they intreated
41 him to tarry with them. So he stayed there two days. And many
42 more believed, because of what he himself spake, and they
said to the woman, It is not now on account of thy talk that
we believe; for we ourselves have heard and we know that he
is indeed the Saviour of the world, the Christ.

43 Now after the two days he departed thence, and went to
44 Galilee,* [but not directly to Nazareth] for Jesus himself had
testified that a prophet is not honoured in his native place.
45 Therefore when he came to Galilee, the Galileans received
him, having seen all that he had done at Jerusalem, during the
46 festival. For they also went up to the festival. Jesus therefore
went again to Cana of Galilee, where he had made the water
wine. And there was a certain officer of the king, whose son
47 was sick at Capernaum. This person, upon hearing that Je-
sus was come from Judea to Galilee, went to him and intreat-
48 ed him to go down and cure his son; for he was at the point
of death. Jesus therefore said to him, Unless you see signs and
wonders, can you not believe? The officer saith to him, Sir,
49 Come down before my child die. Jesus saith to him, Go home:
50 thy son liveth. And the man believed the word which Jesus
spake to him, and went away. And as he was going down, his
51 servants met him and told him, saying, Thy son liveth.
52 Whereupon he inquired of them at what hour he began to
mend. And they told him, that yesterday, at seven o'clock, the

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* Something seems to be wanting. From what follows, it appears that the words "*but not directly to Nazareth*," have been omitted in transcribing; I have, therefore, inserted them in brackets.

53 fever left him. So the father knew that it was the very time
when Jesus said to him, Thy son liveth, and he and his whole
54 family believed. This second miracle Jesus performed *on his
second coming** from Judea to Galilee.

V. After this there was a festival of the Jews, and Jesus went
2 up to Jerusalem. Now there is in Jerusalem at the sheep gate,
a pool, which is called in Hebrew Bethesda, having five por-
3 ticos, in which lay a great multitude of infirm persons, blind,
lame, and withered, waiting for the moving of the water. For
from time to time an angel came down into the pool and moved
4 the water. He therefore, who went in first after this movement
5 of the water, was cured of whatever disease he had. Now there
was a certain man there who had been in his infirmity thirty eight
6 years. Jesus seeing him lying there, and knowing that he had been
in that condition now a long time, saith to him, Hast thou a de-
7 sire to be healed? The infirm man answered him, Sir, I have
no one to put me in the pool when the water is moved. And
8 while I am going another steppeth down before me. Jesus
9 saith to him, Rise; take up thy couch and walk about. Upon
which the man was instantly well, and took up his couch and
walked about.

10 Now there was a sabbath on that day; therefore the Jews
said to him who was cured, It is a sabbath: It is not lawful for
11 thee to carry the couch. He answered them, He who made
12 me well, even he said to me, Take up thy couch and walk
about. Thereupon they asked him, Who is the man who said
to thee, take up thy couch and walk about? But he who was
13 cured did not know who it was; for as there was a crowd in the
14 place, Jesus had glided away. After this Jesus findeth him
in the temple, and said to him, Behold thou art made well.
Sin no more, lest something worse befal thee. The man went
15 and told the Jews that it was Jesus who had cured him. And
16 for this cause the Jews persecuted Jesus and sought to kill him,
17 because he did these things on a sabbath. Thereupon Jesus
answered them, My Father worketh even now, and I also work.

18 For this therefore the Jews sought the more to kill him, be-
cause he not only broke the sabbath, but called God peculiar-
19 ly his father, likening himself to God. Upon which Jesus ad-

* Literally, when he again came.

dressed them, and said, Verily, verily I say to you, The son
can of himself do nothing, unless indeed he see the Father do-
ing it; for whatever things He doth, these the Son doth like-
20 wise. For the Father loveth the Son, and sheweth him all that
he himself doth. And he will shew him greater works than
these, that you may wonder. For as the Father raiseth the
21 dead and restoreth to life, so the Son restoreth to life, whom he
22 pleaseth. For the Father judgeth no one, but hath committed
the whole act of judging to his Son, that all may honour the
23 Son, as they honour the Father. He who honoureth not the
24 Son, doth not honour the Father, who sent him. Verily, veri-
ly I say to you, He who heareth my word, and believeth on
him who sent me, hath an everlasting life, and doth not incur
condemnation, but hath passed from death to that life. Verily,
25 verily I say to you, a time is coming, nay is now come, when
the dead will hearken to the voice of the son of God, and they
26 who hearken shall live. For as the Father hath life in himself,
so he hath granted to the son to have life also in himself, and
27 hath also given him authority to execute judgment, because
28 he is a son of man. Wonder not at this; for a time is coming
29 when all that are in the graves shall hearken to his voice, and
come forth; they who have done good, to a resurrection of life,
and they who have done evil, to a resurrection of condemna-
30 tion. I can do nothing of myself. As I hear, I judge. And my
judgment is just; for I do not seek mine own will, but the will
of the Father who sent me.

31 "*If I testify of myself my testimony is not true!**"

32 There is another who testifieth concerning me; and I know
33 that the testimony which he giveth concerning me is true.
34 You sent to John, and he gave a testimony to the truth. But
as for me, I do not receive human testimony, but mention
35 this that you may be saved. He was the lighted and shining
lamp; and for a while you were disposed to exult with joy
36 at his light. But I have a greater testimony than John's. For
the works which my father hath given me to perform—these
very works, which I do, testify concerning me, that the father

* These I take to be repetitions of objections made by some of the audience, to which our Lord makes the following replies.

37 hath sent me. Indeed the father who hath sent me hath him-
self given a testimony concerning me.
38 "*You have neither heard his voice at any time, nor seen a*
visible appearance of him!"
Indeed you have not his word abiding in you, because you
do not believe him whom he hath sent.
39 "*You search the scriptures because you think you have by*
means of them everlasting life!"
40 Now these are the very writings which testify concern-
41 ing me; yet you will not come to me that you may have life.
42 I do not receive glory from men. But I know you that you
43 have not the love of God in you. I have come in my father's
name and you do not receive me; if another come in his own
44 name, him you will receive. How can you believe while you
court honour one from another, and do not seek the glory
45 which is from God alone? Do not imagine that I will accuse
you to the father. There is one who is your accuser, namely,
46 Moses, in whom you have trusted. For if you had believed
Moses, you would believe me; for he hath written con-
cerning me. Now if you have not believed his writings, how
will you believe my words? After these things Jesus went
away.
VI. On the coast of the sea, that of Galilee, that of Tiberias,
2 he was also followed by a great multitude, because they saw
3 the miracles which he performed on the diseased. And Jesus
4 went up to the mountain, and sat down there with his dis-
ciples. Now the passover, the festival of the Jews, was nigh.
5 Jesus therefore lifting up his eyes, and seeing a great multi-
tude coming to him, saith to Philip, Whence can we buy
6 bread to feed these people. Now this he said to try him, for
7 he himself knew what he was going to do. Philip answered
him, Two hundred deniars would not purchase bread enough
8 for every one of them to take a morsel. One of his disciples,
namely Andrew, the brother of Simon Peter, saith to him,
9 There is a lad here who hath five barley loaves, and two small
10 fishes; but what are they among so many? Then Jesus said,
Cause the men to arrange themselves on the ground. Now
there was much grass in the place. The men therefore, to the
number of about five thousand, arranged themselves on the

11 ground. Then Jesus took the loaves and having given thanks,
distributed to the disciples; and the disciples distributed to
them who were on the ground; and in like manner of the
12 fishes, as much as they chose. And when they were satisfied,
he saith to his disciples, Gather up the fragments which re-
13 main, that nothing may be lost. So they gathered, and with
the fragments, which the people after eating had left of the
14 five barley loaves, they filled twelve panniers. When these
men saw the miracle which Jesus had done, they said, This
is certainly the prophet*—He who is coming into the world.
15 Jesus therefore knowing that they were about to come and take
him by force to make him king, withdrew again to the moun-
16 tain himself alone. And as the evening was coming on, his
17 disciples went down to the sea, and having gone on board the
vessel, they coasted along towards Capernaum. Darkness had
now come on and Jesus had not come to them, and the sea
18 ran high by reason of the wind, which blew hard. So when
19 they had rowed about twenty five or thirty furlongs, they saw
Jesus walking on the sea, and approaching the vessel; and
20 they were terrified. Whereupon he said to them, It is I; be
21 not afraid. They wished therefore to take him into the vessel;
and immediately the vessel was at the land to which they were
going.

22 On the day following the people who continued on the sea
side, having seen that there was no vessel there besides that
one in which his disciples had embarked, and that Jesus did
not go on board the vessel with his disciples, but that his dis-
23 ciples had gone away alone.—Other vessels however came
24 from Tiberias, nigh to the place where they had eaten bread
after the Lord gave thanks—when the people therefore saw
that neither Jesus nor his disciples were there, they went on
board these vessels and came to Capernaum, seeking Jesus;
25 and having found him on that coast of the sea, they said to him,
26 Rabbi, when didst thou come hither. Jesus in reply said to
them, Verily, verily I say to you, You seek me; not because
you have seen miracles; but because you have eaten of the

* Deut. 18. 15.

27 loaves and were satisfied. Labour not to procure the food
which perisheth, but the food which endureth for an everlast-
ing life, which the son of man will give you; for him the Fa-
28 ther, namely God, hath sealed. Thereupon they said to him,
What must we do that we may work the works of God? Je-
29 sus answered and said to them, This is the work of God that
30 you believe in him whom he hath sent. Then they said to him,
What miracle dost thou perform that we may see and believe
31 in thee? What workest thou? Our fathers ate manna in the
32 wilderness, as it is written, "He gave them bread from heaven
to eat." Upon this Jesus said to them, Verily, verily I say to
you, Moses did not give you the bread from heaven; but my
Father giveth you the true bread of heaven: for the bread
33 of God is that which cometh down from heaven and giveth life
34 to the world. Thereupon they said to him, Master, give us
35 evermore that bread. Then Jesus said to them, I am the bread
of that life. He who cometh to me, shall never hunger; and he
36 who believeth in me, shall never thirst. But I have told you
37 that though you have seen me, you do not believe. All that
the Father giveth me, will come to me. And him who com-
38 eth to me I will not reject. For I am come down from heaven
39 not to do mine own will, but the will of him who sent me. And
this is the will of the Father, who sent me that of all which he
hath given me, I should lose nothing, but raise it up at the last
40 day. And this is the will of him who sent me, that every one
who seeth the son, and believeth in him, may have an everlast-
41 ing life, and that I raise him up at the last day. The Jews then
murmured at him, because he said, I am the bread which came
42 down from heaven, and they said, Is not this Jesus, the son of
Joseph, whose father and mother we know? How then doth he
43 say, I came down from heaven? Therefore Jesus answered and
44 said to them, Murmur not among yourselves. No one can come
to me, unless the Father, who hath sent me, draw him. And as
45 for me, I will raise him up at the last day. It is written in the
prophets, They shall be all taught of God.* Every one there-
fore who hath heard and learned from the Father, cometh to

* Es. 54. 13. see also Es. 28, 2, 5. Jer. 31. 34. Mich. 4, 1, 4.

46 me. Not that any one hath seen the Father, save he only who
is from God. He hath seen the Father.
47 Verily, verily, I say to you, He who believeth in me, hath
48 an everlasting life. I am the bread of that life. Your fathers ate
49 the manna in the wilderness, and died. Such is the bread which
50 cometh down from heaven, that whoever shall eat of it shall
51 not die. I am that living bread which came down from heaven.
If any one eat of this bread he shall live forever. Now the bread
which I will give is this flesh of mine, which I will give for the
life of the world.
52 Upon this the Jews debated among themselves, saying,
53 How can this man give us his flesh to eat! Therefore Jesus
said to them, Verily, verily, I say to you, Unless you eat the
flesh of the son of man, and drink his blood, you have no life
54 in you. He who eateth my flesh and drinketh my blood, hath
an everlasting life, and I will raise him up at the last day. For
55 this flesh of mine is food indeed; and this blood of mine is in-
56 deed drink. He who eateth my flesh, and drinketh my blood,
57 abideth in me and I in him. As the living Father hath sent
58 me, and I live by the Father; so he who eateth me, even he
will live by me. This is the bread which is come down from
heaven. Not as your fathers ate the manna and died. He who
eateth this bread shall live forever.
59 These things he said in a public assembly,* as he was teach-
60 ing at Capernaum. Many of his disciples, therefore, when they
heard them, said, This is harsh doctrine, who can hearken to
61 it? Thereupon Jesus knowing in himself that his disciples
were murmuring at this, he said to them, Doth this offend
62 you? What if you see the son of man ascending up where
63 he was before. It is the spirit which giveth life, the flesh pro-
fiteth nothing. The words which I speak to you are spirit,
64 they are life. But there are some of you who do not believe; (for
Jesus knew from the beginning who they are who do not be-
lieve, and who it is that will deliver him up) and (said he) for
65 this cause I said to you, that none can come to me unless it
be given him by my Father.

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* See verse 25.

66 From this time many of his disciples withdrew and walked
67 no more with him, therefore Jesus said to the twelve, Have
68 you also a mind to go away? Whereupon Simon Peter answer-
ed him, Master, to whom shall we go? Thou hast the words
of an everlasting life, and we believe and know that thou art
69 the Christ, the Son of the living God. Jesus answered them,
70 Have I not chosen you twelve? Yet one of you is a spy. Now
71 he spake of Judas Iscariot, son of Simon; for he thought of
delivering him up though he was one of the twelve.
VII. After this Jesus travelled about in Galilee, for he did
2 not chuse to walk in Judea, because the Jews sought to kill
him. Now the Jews' festival of tabernacles was near, there-
3 fore his brethren said to him, Depart hence and go to Judea
that thy disciples may see the works which thou dost. For no
4 one who seeketh to be known publicly, doth any thing in se-
cret. Since thou dost these things, shew thyself to the world.
5 (For even his brethren did not believe in him.) Thereupon Je-
6 sus saith to them, My time is not yet come; but your time is
7 always ready. The world cannot hate you: but it hateth me,
because I testify concerning it that its works are evil. Go ye
8 up to this festival. I am not yet going up to this festival, be-
9 cause my time is not yet fully come. And having said this,
10 he continued in Galilee. But when his brethren were gone up,
then he also went up to the festival, not publicly, but in a pri-
11 vate manner. The Jews therefore sought him at the festival,
12 and said, Where is he? And there was much private dispute
concerning him, among the people; for some said he is a good
13 man; and others said, No; but he seduceth the people. No one,
however, spoke openly of him, for fear of the Jews. But about
14 the middle of the festival Jesus went up to the temple and
15 taught. And the Jews expressed astonishment, saying, How
came this man acquainted with letters, having never had an
16 education? Jesus addressing them, said, This doctrine of mine
17 is not mine, but his who sent me. If any man is disposed to
do his will, he will know in respect to this doctrine, whether
18 it is of God, or whether I speak from myself. He who speak-
eth from himself, seeketh his own glory; but he who seeketh
the glory of him who sent him, is true, and in him there is no
19 falsehood. Did not Moses give you the law? Yet none of you

20 observeth the law. Why do you seek to kill me? The peo-
ple answered and said, Thou art possessed by a demon; Who
seeketh to kill thee? In reply to which Jesus said to them,
21 I did one work and you all express wonder at it. Moses
22 gave you the law of circumcision (not that it is from Mo-
ses, but from the patriarchs,) and you circumcise a man on a
23 sabbath. If a person receiveth circumcision on a sabbath, that
the law of Moses may not be broken, are you angry with me
because on a sabbath I cured a man whose whole body was
24 diseased. Judge not according to appearance, but judge right-
eous judgment.
25 Upon this some of the inhabitants of Jerusalem said, Is
26 not this he whom they seek to kill? Yet behold he speaketh
27 boldly, and they say nothing to him. Perhaps the rulers know
indeed that he is really the Christ! But we know whence this
man is; but as for the Christ, when he cometh, no one know-
28 eth whence he is. Hereupon, Jesus, as he was teaching in the
temple, cried and said, Do you indeed both know me, and
know whence I am? I have not come of myself. But he who
29 hath sent me is true, Him you do not know; but I know him,
because I am immediately from him, and he sent me.
30 Upon this they sought to seize him, but no one laid
31 his hand on him, because his hour was not yet come. Many of
the people, however, believed on him and said, Will the Christ,
when he cometh, do greater miracles than those which this
32 man hath done? The Pharisees heard of the people's whisper-
ing such things concerning him; and the Pharisees and the
33 chief priests sent officers to apprehend him. Jesus therefore
34 said to them, Yet a little while I am with you. When I go
away to him who sent me, you will seek me but will not find
35 me; and where I am you cannot come. Upon this the Jews
said among themselves, Whither is he going, that we shall not
find him? Is he going to the dispersed among the Greeks, to
36 teach the Greeks? What is the meaning of this saying of his,
"You will seek me and will not find me, and where I am going
you cannot come?" It being now the last—the great day of
37 the festival, Jesus stood and cried, saying, If any one thirst, let
38 him come to me and drink. He who believeth on me; as the
scripture hath said, Out of his belly will flow streams of living

39 water.* Now this he said in reference to the spirit which they
who believed on him were to receive; for a holy spirit was not
40 yet received, because Jesus was not yet glorified. Hereupon
many of the people, when they heard this saying, said, This is
41 certainly the prophet.† Others said, This is the Christ. But
42 others said, Doth the Christ come out of Galilee? Hath not
the scripture said that the Christ cometh of the seed of David
43 and from Bethlehem, the town whence David was? So there
44 was a division among the people on his account. And some of
them had a mind to seize him, but no one laid hands on him.
The officers therefore went to the chief priests and the Phari-
45 sees, who said to them, Why have you not brought him? The of-
46 ficers replied, Never did a man speak like this man. Thereupon
47 the Pharisees answered them, Are you also seduced? Hath any
48 of the chief priests believed in him, or any of the Pharisees? But
49 this multitude, which know not the law, are accursed. Nicode-
50 mus, he who came to Jesus by night, and who was one of them,
51 said to them, Doth our law condemn the man without hear-
52 ing him, and knowing what he hath done? In reply to which,
they said to him, Art thou also of Galilee? Search and see
that a prophet of Galilee hath not been raised up.
VIII. Then every one went to his own home. As for Jesus, he
2 went to the mount of olives, and early in the morning he came
3 again to the temple, and all the people came to him. And when
he had taken a seat, and was teaching them, the Scribes and
the Pharisees bring to him a woman caught in adultery; and,
4 having set her in the midst, they say to him, Teacher, this
5 woman was caught in the very act of adultery. Now Moses in
6 the law hath commanded us that such be stoned. What there-
fore dost thou say? This they said to try him, that they might
7 have matter for accusing him. Thereupon Jesus stooped down
and wrote with his finger on the ground. And as they conti-
nued asking him, he raised himself up, and said to them, Let
him among you who is without sin throw the first stone at
8 her. Then he stooped down again and wrote on the ground.
9 But they who heard, being convicted by their own conscience,

* See Esaias 58. 11. Joel 2. 28.

† See Deut. 18. 15.

went out, one by one, the eldest first, even to the last, and Je-
sus was left alone, and the woman standing in the midst.
10 When Jesus raised himself up, and saw none but the woman,
he said to her, Woman, where are thine accusers? Hath no
11 one passed sentence on thee? And she said, No one, Sir. Then
Jesus said to her, Neither do I pass sentence on thee. Go and
sin no more.
12 Then Jesus spake to them again, saying, I am the light of
the world. He who followeth me will not walk in darkness, but
13 shall have the light of life. Hereupon the Pharisees said to
him, Thou testifiest concerning thyself. This testimony of
14 thine is not to be regarded. Jesus answered and said to them,
Though I testify concerning myself, my testimony is to be
regarded, because I know whence I came, and whither I am
going. But as for you, you do not know whence I come, nor
15 whither I am going. You judge according to the flesh, I judge
16 no one. Yet if I judge, my judgment is true, because I am
17 not alone, but I and the Father who sent me. Now it is writ-
18 ten in your law, that the testimony of two men is true. I am
one testifying concerning myself, and the Father who sent
19 me testifieth concerning me. Thereupon they said, Where is
thy Father? Jesus replied, You neither know me nor my Fa-
ther. If you had known me, you would have known my Fa-
ther also.
20 These things Jesus spake in the treasury, as he was teaching
in the temple; yet no one laid hands on him. Because his hour
21 was not yet come; therefore Jesus said to them again, I am
going away, and you will seek me and die in your sins. Whi-
22 ther I go you cannot come. Upon this, the Jews said, Will
he kill himself, that he saith, Whither I go you cannot come?
23 Then he said to them, You are from below; I am from above.
24 You are of this world; I am not of this world; therefore I said
to you, You will die in your sins: for if you do not be-
25 lieve that I am, you will die in your sins. Upon this they
said to him, Who art thou? And Jesus said to them, I am
26 what I told you at the beginning, and am now telling you. I
have many things to speak and to judge respecting you. He

indeed who sent me is true, and I speak to the world what I
have heard from him.
27 They did not know that he was speaking to them of the
28 Father; therefore Jesus said to them, When you have lifted
up the son of man, then you will know who I am; and that I
29 do nothing of myself; but speak these things as my Father
taught me. He indeed who sent me is with me. The Father
hath not left me alone, because I do always the things which
are pleasing to him.
30 While he was thus speaking many believed in him, there-
31 fore to the Jews who believed in him Jesus said, If you con-
32 tinue steadily in this doctrine of mine, you are my disciples
33 indeed; and you will know the truth, and the truth will make
you free. Some answered him, We are the seed of Abraham,
and have never been in bondage to any one: how then dost
34 thou say, Ye shall be made free. To them Jesus replied, Ve-
rily, verily, I say to you, Whosoever committeth sin is the
35 slave of sin. Now the slave abideth not in the family forever;
36 but the son abideth forever. If therefore the son shall make
37 you free, you will be free indeed. I know that you are Abra-
ham's seed; but you seek to kill me, because my word con-
38 tinueth not in you. What I have seen with my Father, I speak;
39 and what you have seen with your father you do. They an-
swered and said to him, Abraham is our father. Jesus saith to
40 them, If ye were the children of Abraham, you would do the
works of Abraham. But now you seek to kill me, a man who
41 told you the truth which I heard from God. Abraham did not
do this. You do the works of your father. Hereupon they said
to him, We were not born of fornication; we have one father,
42 namely, God. Then Jesus said to them, If God were your fa-
ther, you would love me; for I proceed and do come from
43 God. For I have not come of myself, but he sent me. Why do
ye not understand what I say? It is because you cannot bear
44 this doctrine of mine. You are of your father the devil, and
bent upon executing the desires of your father. He was a man-
slayer from the beginning, and did not abide in the truth. Be-
cause there is no truth in him, when he speaketh falsehood he
speaketh what is natural to him, for he is a liar, and the father

45 of it.* But as for me, because I speak the truth, you do not
46 believe me. Which of you convicteth me of sin? Now, if I
47 speak truth, why do you not believe me? He who is of God
doth, for this cause, hear the words of God: you do not
48 hearken, because you are not of God. Thereupon the Jews
answered, and said to him, Are we not right in saying, Thou
49 art a Samaritan, and possessed by a demon? Jesus replied, I
am not possessed by a demon, but I honour my Father, and you
50 dishonour me. As for me, I seek not mine own glory. There
51 is one who seeketh [it] and judgeth. Verily, verily, I say to
you, If any one will keep this doctrine of mine, he shall never
52 see death. Thereupon the Jews said to him, Now we know
that thou art possessed by a demon. Abraham is dead—and
53 the prophets; yet thou sayest, If any one keep this doctrine of
mine, he shall never taste death. Art thou greater than our
54 father Abraham who died? The prophets also died. Whom
dost thou make thyself? Jesus answered, If I glorify myself, this
glory of mine is nothing. It is the Father who glorifieth me,
55 of whom you say that he is your God. Now you do not know
him, but I know him; and if I should say, I do not know him,
56 I would speak falsely like you. But I know him and keep his
word. Your father Abraham was transported with a desire to
57 see this day of mine, and he saw it, and was made glad. Upon
this the Jews said to him, Thou art not yet fifty years old, and
58 hast thou seen Abraham? Jesus said to them, Verily, verily, I
59 say to you, Before Abraham was, I am. Upon this they took
up stones to throw at him. But Jesus concealed himself and
went out of the temple, passing through the midst of them,
and thus withdrew.

IX. And as he was passing along he saw a man who was blind
2 from his birth, whereupon his disciples asked him, saying,
Rabbi, who sinned—this man, or his parents, that he should
3 be born blind? Jesus answered, It was neither for any sin of
this man, nor of his parents: but that the works of God may

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*Viz. Of *lying*, the antecedent being comprehended in the word *liar* which preceded, an idiom of the Greek language, common among the most correct authors.

4 be manifested in him; I must work the works of him who
sent me, while it is day. Night is coming, when no one can
5 work. While I am in the world, I am the light of the world.
6 Having said this he spat on the ground, and made some clay
with the spittle, and spread the clay on the blind man's eyes,
7 and said to him, Go, wash them at the pool of Siloam (the
8 meaning of which is *Sent.)* So he went and washed them and
returned seeing. Thereupon the neighbours, and they who
had seen him before, when he was blind, said, Is not this he
9 who used to sit begging? Some said, It is he: and others
10 said it is like him. He said, I am [the man.] Then they said
11 to him, How were thine eyes opened? In reply to which he
said, A man called Jesus made clay and anointed mine eyes,
and said to me, Go to the pool of Siloam and wash them. So
12 I went and washed them and got sight. Then they said to him,
Where is he? He saith, I do not know.

13 They brought to the Pharisees him who was formerly
blind. Now it was a sabbath when Jesus made the clay and
14 opened his eyes. Therefore the Pharisees asked him again,
15 how he got sight. And he said to them, He put clay on mine
16 eyes, and I washed them and see. Thereupon some of the
Pharisees said, That man is not from God, because he doth
not keep the sabbath. Others said, How can a sinful man do
17 such miracles? So there was a dissention among them. They
say to the blind man again, What sayest thou of him for
18 opening thine eyes? He said, He is a prophet. The Jews there-
fore did not believe in respect to him, that he had been blind
19 and got sight, until they called the parents of him who had
obtained sight, and asked them saying, Is this your son who
20 you say was born blind? How then doth he now see? In an-
swer to which his parents said, We know that this is our son,
21 and that he was born blind. But how he now seeth, we do not
know: nor do we know who hath opened his eyes. He is of
age; ask him; let him speak for himself.

22 This his parents said, because they were afraid of the Jews;
for the Jews had now agreed that if any one acknowledged
23 Jesus to be the Christ, he should be excommunicated. For
24 this cause his parents said, He is of age; ask him. Then
they called a second time the man who had been blind, and

said to him, Give glory to God. We know that this man is a
25 sinner. Upon this he answered and said, If he be a sinner, I
26 know not. One thing I know, that I was blind, and now I see.
Then they said to him again, What did he do to thee? How
27 did he open thine eyes? He answered them, I have told you
already. Did you not hear? Why do you desire to hear it
28 again? Have you indeed a mind to be his disciples? Upon
this they reviled him and said, Thou art a disciple of his; but
29 as for us, we are disciples of Moses. We know that God
spake to Moses; but as for this man, we know not whence he is.
30 In reply to this the man said to them, Why; in this there is
something marvellous, that you do not know whence he is,
31 though he hath opened mine eyes. Now we know that God
hearkeneth not to sinners; but if any one be a worshipper of
32 God, and do his will, to him he hearkeneth. From the begin-
ning of the world it was never heard that any one opened the
33 eyes of one born blind. If this man were not from God he
34 could do nothing. They answered and said to him, Thou wast
altogether born in sin, and dost thou teach us? And they ex-
communicated him.

35 Jesus heard that they had excommunicated him; and hav-
ing met with him he said to him, Dost thou believe in the
36 son of God? He answered and said, Who is he, Sir, that I
37 may believe in him. Jesus said to him, Thou indeed seest
38 him, and it is he who is talking with thee. Whereupon he
said, Lord, I believe, and worshipped him.

39 Then Jesus said, I am come into this world for judgment
40 that they who do not see may see, and that they who see
may become blind; and some of the Pharisees who were
41 with him, when they heard this, said, Are we blind? Jesus
said to them, If you were blind, you would not have had
X. sin; but now you say, We see; therefore your sin re-
maineth. Verily, verily, I say to you, He who entereth not
by the door into the fold of the sheep, but climbeth over
2 some other way, is a thief and a robber: but he who goeth in
3 by the door is the shepherd of the sheep. To him the door-
keeper openeth and the sheep hearken to his voice; and he
4 calleth his own sheep by name, and leadeth them out. And
when he hath brought out his own sheep, he goeth before

them and his sheep follow him because they know his voice.
5 They will not follow a stranger, but will flee from him, be-
cause they do not know the voice of strangers.
6 This parable Jesus spake to them, but they did not com-
7 prehend the meaning of what he said to them, therefore Je-
8 sus said to them again, Verily, verily I say to you, I am the
door of the sheep. All that have come in my stead, are thieves
9 and robbers: but the sheep did not hearken to them. I am
the door. If any enter in by me, it shall be safe, and shall go
10 in and out, and find pasture. The thief cometh only to steal
and to kill and to destroy. I am come that the sheep may have
11 life and that they may have it superabundantly. I am the good
12 shepherd. The good shepherd exposeth his life for the sheep.
But the hireling, who is not the shepherd, and to whom the
sheep do not belong, when he seeth the wolf coming leaveth
the sheep and fleeth; and the wolf seizeth some and scattereth
13 the sheep. The hireling fleeth because he is a hireling and
14 careth not for the sheep. I am the good shepherd and I know
mine own sheep, and am known by them who are mine,
15 even as the father knoweth me, and I know the father; and
16 I lay down my life for the sheep. Now I have other sheep
which are not of this fold. These also I must lead; they
will hearken to my voice, and there shall be one flock and
17 one shepherd. On this account the father loveth me, be-
18 cause I lay down my life so that I may take it again. No one
forceth it from me; but I lay it down of myself. I have power
to lay it down, and I have power to take it again. This com-
mission I have received from my father.

19 Upon this there was another division among the Jews, on
20 account of these sayings. And many of them said, He is pos-
21 sessed by a demon, and is mad, Why do you hearken to him?
Others said, These are not the words of a demoniac. Can a
demon open the eyes of the blind?

22 When they were celebrating the dedication festival at Je-
23 rusalem, and it was stormy weather; and Jesus was walking
24 in the temple in Solomon's portico; the Jews again came
around him, and said to him, How long dost thou keep us in
25 suspense? If thou art the Christ, tell us plainly: Jesus an-
swered them, I told you but you do not believe. The works

which I do in my father's name—these testify concerning
26 me. But you do not believe, for you are not of my sheep.
27 My sheep, as I told you, hearken to my voice and I know
them, and they follow me: and I give them everlasting life;
28 and they shall never perish, nor shall any one wrest them out
29 of my hand. My father who gave them to me, is greater than
30 all, and none is able to wrest them out of my father's hand.
31 I and my father are one. Hereupon the Jews again took up
32 stones to stone him. Jesus addressed them, I have shewn you
33 many good works from my father, for which of those works
would you stone me? The Jews answered him saying, For
a good work we are not about to stone thee, but for blasphe-
my, even because thou, being a man, makest thyself God.
34 Jesus answered them, Is it not written in your law "I said
35 you are Gods.*" If it stileth them gods to whom the word
of God was addressed, (now the scripture cannot be set aside)
36 do you say of me, whom the father hath consecrated and sent
37 into the world, "Thou blasphemest," because I said, I am the
son of God? If I do not the works of my father, believe me
38 not. But if I do; though you do not believe me, believe the
works; that you may know and believe that the father is in
39 me, and I in him. Upon this they again sought to seize him.
40 But he withdrew out of their hands, and went again to the
bank of the Jordan; to the place where John baptized at first,
41 and abode there. And many resorted to him and said, John
indeed wrought no miracle; but all that John said respecting
42 this man is true. And many there believed in him.
XI. Now one Lazarus, an inhabitant of Bethany, the town of
2 Mary and her sister Martha, was sick. It was this Mary who
anointed the Lord with balsam, after wiping his feet with her
3 hair, whose brother Lazarus was sick. The sisters therefore
4 sent to Jesus,† saying, Sir, He whom thou lovest is sick. Upon
hearing this, Jesus said, This sickness is not unto death, but
for the glory of God, that by it the son of God may be glo-
5 rified. Therefore though Jesus loved Martha and her sister,
6 and Lazarus, yet when he heard that he was sick, he then

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* Ps. 82. 6.——† Jesus, text, *him*.

7 stayed two days in the place where he was. And after that he
8 saith to his disciples, Let us go again to Judea. The disciples
say to him, Rabbi, very lately the Jews sought to stone thee,
9 and art thou going thither again? Jesus answered, Are there
not twelve hours in the day? If any one walketh in the day he
10 stumbleth not, because he seeth the light of this world: but
11 if any one walk in the night he stumbleth because there is no
light in him.* Thus he spake, and after that he saith to them,
Our friend Lazarus is composed to rest; but I am going to
12 wake him. Thereupon his disciples said, Master, if he is
13 composed to rest, he will recover. Now Jesus spoke of his
14 death; but they thought that he spoke of taking rest in sleep.
Therefore Jesus then told them plainly, Lazarus is dead. And
15 on your account—that you may believe, I am glad that I was
16 not there. But let us go to him. Upon this Thomas, who is
17 called Didymus, said to his fellow disciples, Let us also go
that we may die with him. So when Jesus came, he found that
he had now been four days in the tomb.

18 Now Bethany was near Jerusalem, about fifteen furlongs
19 off. And many of the Jews had come to Martha and Mary, to
20 comfort them on the death of their brother. Therefore soon as
Martha heard that Jesus is coming she went out to meet him;
21 but Mary remained in the house. Martha therefore said to Je-
22 sus, Master, if thou hadst been here my brother would not
23 have died; but still I know that whatever thou wilt ask of
God, God will grant thee. Jesus saith to her, Thy brother
24 shall rise again. Martha said to him, I know that he will rise
25 again at the resurrection, at the last day. Jesus said to her, I
am the resurrection and the life; he who believeth in me,
26 though he may die, shall live. And none who liveth and be-
27 lieveth in me shall ever die. Believest thou this? She saith
to him, Yes, Lord, I believe that thou art the Christ, the
28 Son of God, the one coming into the world. And having said
this, she went and called her sister Mary privately, saying,
29 The teacher is come and calleth for thee. As soon as she heard,
she riseth instantly and goeth to him.

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*Literally no light in it, (viz. in the world.)

30 Now Jesus had not yet entered the village, but was at the
31 place where Martha met him. When the Jews therefore who
were in the house, and comforting her, saw that Mary arose
hastily and went out, they followed her, saying, She is going
32 to the tomb to weep there. When Mary then was come to the
place where Jesus was, upon seeing him she fell at his feet,
saying to him, Lord, if thou hadst been here my brother
33 would not have died. Therefore when Jesus saw her weep-
ing, and the Jews also weeping who came with her, he re-
34 strained his spirit, and was troubled, and said, Where have you
laid him? They say to him, Master, Come and see. Jesus
35 wept. Upon this the Jews said, Behold! how he loved him!
36 And some of them said, Could not this man who opened the
37 eyes of the blind have prevented his death? Then Jesus, again
38 restraining himself, cometh to the tomb. Now it was a cave
39 and a stone lay upon it. Jesus saith, Remove the stone. Mar-
tha, the sister of him who was dead, saith to him, Master, by
40 this time the smell is offensive; for this is the fourth day. Je-
sus saith to her, Did I not tell thee, if thou wouldst believe
41 thou shouldst see the glory of God? Then they removed the
stone from where the deceased lay. And Jesus lifted up his
eyes and said, Father, I thank thee that thou hast heard me.
42 Now I know that thou hearest me always; but I have said
this for the sake of the people standing around, that they may
43 believe that thou hast sent me. And having said this, he cried
44 with a loud voice, Lazarus, Come forth. Whereupon he who
had been dead came forth, bound hand and foot with grave-
45 clothes, and his face was wrapped in a napkin. Jesus saith to
them, Loose him and let him go. Upon this many of the Jews
who had come to Mary, when they saw what Jesus had done,
46 believed in him. But some of them went to the Pharisees and
47 told them what Jesus had done. Whereupon the chief priests
and the Pharisees assembled the Sanhedrim, and said, What
48 are we doing? Because this man doth many miracles, if we let
him go on thus, all will believe in him, and the Romans will
49 come and destroy both this place and this nation of ours. And
one of them, namely, Caiaphas, being chief priest that year,
50 said to them, Are you totally ignorant, and do you not con-
sider that it is better for us that one man die for the people

51 than that the whole nation should perish. Now this he said
not merely of himself, but being high priest that year, he pro-
52 phesied that Jesus was soon to die for that nation, and not for
that nation only, but that he might gather into one body the
53 children of God who were scattered abroad. From that day
therefore they consulted together that they might put him to
54 death. For this reason Jesus walked no more publicly among
the Jews, but went thence to the country near the wilderness,
to a city called Ephraim, and continued there with his disciples.
55 Now the passover of the Jews was near, and many came
56 up to Jerusalem from the country, before the passover, to pu-
rify themselves. They therefore sought Jesus, and said to one
another as they were standing in the temple, What think ye?
57 Will he not come to this festival? Now the chief priests and
the Pharisees had issued an order, that if any one knew where
he is, he should give information, that they might apprehend
XII. him. Jesus therefore, six days before the passover,
went to Bethany were Lazarus was, who had been dead, and
2 whom he had raised from the dead. And a supper was made
for him there; and Martha waited, and Lazarus was one of
3 them who were at table with him. Mary then having taken a
pound of the balsam of spikenard, unadulterated, very costly,
anointed the feet of Jesus when she had wiped his feet with
4 her hair. And the house was filled with the odour of the bal-
sam. Upon which one of the disciples, namely Judas Iscariot,
son of Simon, who was about to deliver him up, said, Why
5 was not this balsam sold for three hundred deniars, and given
6 to the poor? Now this he said, not because he cared for the
poor, but because he was a thief and had the purse and carri-
7 ed off what was put into it. Therefore Jesus said, Let her
8 alone. She hath kept this for the day of preparing my body
for burial, for you have the poor always with you; but me you
9 have not always.
Now a great number of the Jews knew that he was there, and
10 had come, not on the account of Jesus only; but to see Lazarus,
whom he had raised from the dead; the chief priests therefore
11 determined to put Lazarus also to death, because on his ac-
count many of the Jews withdrew and believed in Jesus. On
12 the next day a great multitude who had come to the festival.

13 hearing that Jesus is coming to Jerusalem, took branches of
palm trees and went out to meet him, and cried, Hosanna!
Blessed he, who is coming in the name of the Lord! The king
14 of Israel! Now Jesus having found a young ass, was riding
. thereon, agreeably to what is written, "Fear not, daughter of Si-
15 on! behold thy king cometh mounted on an ass's colt.*" These
16 things his disciples did not understand at the time; but when
Jesus was glorified, then they remembered that these things
were written concerning him; and that they had done them for
17 him. Now because the multitude who were with him testifi-
ed that he had called Lazarus from the tomb, and raised him
18 from the dead; and on this account the multitude met him,
because they heard that he had done this miracle, therefore
19 the Pharisees said among themselves, You see that you gain
no advantage. Behold the world is gone after him.
20 Now among them who came up to worship at the festival,
21 there were some Greeks. These therefore came to Philip,
who was of Bethsaida of Galilee, and asked him, saying, Sir,
22 We wish to see Jesus. Philip cometh and telleth Andrew.
23 And Andrew and Philip tell Jesus. Whereupon Jesus answer-
24 ed them, saying, The hour is come that the Son of man should
be glorified. Verily, verily I say to you, If the grain of wheat
which falleth on the ground dieth not, it remaineth a single
25 grain. But if it die, it bringeth forth much fruit. He who
loveth his life, will lose it: but he who slighteth his life in this
world, shall keep it for an everlasting life. If any one would
26 wait upon me, let him follow me; and where I am, there shall
this attendant of mine also be. And if any one wait upon me
27 my Father will reward him. Now is my soul troubled. What
then? Shall I say, Father save me from this hour? But for this
28 cause I came to this hour. Father, glorify thy name. There-
upon a voice came from heaven, "I have glorified it, and I
29 will glorify it again." The multitude therefore who were stand-
30 ing by, when they heard it, said, it thundered. Others said,
An angel hath spoken to him, Jesus answered and said, This
31 voice hath not come for my sake, but for yours. Now is the

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* Zach. 9. 9.

32 judgment of this world. Now will the chieftain of this world be
cast out. As for me, when I am lifted up from the ground, I will
33 draw all men to me. (Now this he said, signifying the death
34 he should soon die.) The multitude answered him, We have
heard out of the law that "The Christ remaineth forever."
How then dost thou say, That the son of man must be lifted
35 up? Who is this son of man? Jesus therefore said to them,
Yet a little while the light is with you. Walk while you have
the light that the darkness may not overtake you; for he who
36 walketh in darkness knoweth not where he is going. While
you have the light, believe in the light, that you may be chil-
dren of light.
37 Having said this, Jesus withdrew, and was concealed from
them. Now though he had performed so many miracles be-
38 fore them, they did not believe in him, so that the word of
the prophet Esaias was confirmed, which he spoke, Lord who
hath believed our report, and to whom hath the arm of the
39 Lord been revealed?* It was because they were not enabled
40 to believe that in another place Esaias said, He hath blinded
their eyes, and stupified their hearts, so that they saw not with
their eyes, nor understood with their heart, nor turned that
41 I might heal them.† This Esaias said when he saw his glory
42 and spake concerning him. Nevertheless when several of the
chiefs believed in him, but on account of the Pharisees did
43 not acknowledge it, that they might not be excommunicated,
44 (for they loved the praise of men, more than the praise of God)
therefore Jesus raised his voice and said, He who believeth
in me, believeth not merely in me, but in him who sent me.
45 And he who beholdeth me, beholdeth him who sent me. I
46 being light am come into the world,‡ that whoever believeth
47 in me may not remain in darkness. Now if any one hear my
words and believe not; it is not I who condemn him; for I
did not come to condemn the world, but to save the world.
48 He who slighteth me and receiveth not my words, hath that
which condemneth him—the word which I have spoken—
49 that will condemn him at the last day. Because I have not

* Es. 53. 1. † Es. 6. 10. ‡ See ch. 1. 9.

spoken from myself, but the father who sent me hath him-
self given me a command what I should enjoin, and what I
50 should speak, and I know that his commandment is everlast-
ing life, therefore what I speak, I speak just as the father
directed me.

XIII. Now before this festival of the passover, as Jesus knew
that his time was come that he should remove from this world
to the father, having loved his own who were in the world,
2 he loved them to the last. When they were at supper (the
3 devil having already put it into the heart of Judas Iscariot son
of Simon to deliver him up,) Jesus knowing that the father
4 hath given all things into his hands, and that he had come
forth from God, and is going to God, riseth from the supper
and layeth aside his upper garments, and having taken a towel
5 and girded himself, he then poureth water into the basin and
began to wash the feet of the disciples and wipe them with
6 the towel, with which he was girded. He cometh therefore
to Simon Peter. Whereupon Peter saith to him, Master, thou
7 wash my feet! Jesus answered and said to him, What I am
doing thou dost not comprehend at present, but thou shalt
8 know hereafter. Peter saith to him, Thou shalt never wash
my feet. Jesus answered him, Unless I wash thee thou hast
9 no portion with me. Simon Peter saith to him; Master, not
10 my feet only, but also the hands and the head. Jesus saith to
him, He who hath bathed needeth only to wash the feet, the
rest of the body being clean. Now you are clean, but not all.
11 (For he knew him who was delivering him up, therefore he
12 said, You are not all clean.) So when he had washed their
feet and put on his garments, having again taken his place at
table, he said to them, Consider what I have done to you.
13 You call me The teacher and the master; and you say right,
14 for so I am. If I then, the master and the teacher, have wash-
15 ed your feet, you ought to wash one another's feet; for I have
set you an example, that you may do as I have done to you.
16 Verily, verily I say to you, The servant is not greater than
his master; nor is a missionary greater than he who sent him.
17 If you know these things, happy are you if you practise them.
18 I do not speak of you all. I know whom I have chosen. But
that the scripture may be fulfilled, He who is eating bread

19 with me hath lifted up his heel against me.* This I tell you
now before it happeneth, that when it cometh to pass you may
20 believe me to be what I am. Verily, verily I say to you, He who
receiveth whomsoever I shall send, receiveth me; and he who re-
21 ceiveth me receiveth him who sent me. Having said this, Jesus
was troubled in spirit and testified and said, Verily, verily I say
22 to you, that one of you is to deliver me up. Upon this his dis-
ciples looked at one another, doubting of whom he spake.
23 Now one of the disciples, whom Jesus loved, was reclined at
24 table next to Jesus. Simon Peter therefore beckoned to him
25 to ask who it might be of whom he spake. Thereupon he,
26 bending back his head to Jesus breast, saith to him, Master,
who is it? Jesus answereth, It is he to whom I will give this
morsel after I have dipped it. Then, having dipped the mor-
27 sel, he giveth it to Judas Iscariot, the son of Simon. And, after
the morsel, Satan then entered into him. Therefore Jesus saith
28 to him, What thou dost, do quickly. Now none of them at table
29 knew for what purpose he said this to him. For some thought,
as Judas had the purse, that Jesus is saying to him, Buy
what we have need of for the festival, or that he should give
30 something to the poor. He therefore, having received the mor-
31 sel, went out immediately. Now it was night. When he there-
fore was gone, Jesus saith, Now is the son of man glorified;
32 and God is glorified by him. If God be glorified by him, God
will also glorify him in himself. Indeed without delay he will
glorify him.
33 Children, yet a little while I am with you. You will seek
me, and as I said to the Jews, whither I am going you cannot
34 come, so I now say to you. A new commandment I give you,
that you love one another. As I have loved you, that you also
35 love one another. By this all men will know that you are my
36 disciples, if you exercise mutual love. Simon Peter saith to
him, Master, whither art thou going? Jesus answered him,
Whither I am going thou canst not follow me now; but here-
37 after thou wilt follow me. Peter saith to him, Master, Why
38 cannot I follow thee now? I will lay down my life for thee.

*Ps. 41. 9.

Jesus answered him, Thou wilt lay down thy life for me! Ve-
rily, verily, I say to thee, A cock will not crow till thou hast
thrice denied me.
XIV. Let not your hearts be troubled. Trust in God: trust
2 also in me. In my Father's house there are many mansions. If
there were not, would I have said to you, I am going to pre-
3 pare a place for you? Now when I have gone and prepared a
place for you, I will come again and take you to myself, that
4 where I am you may be also. Now you know whither I am
5 going and you know the way; Thomas saith to him, Master,
We do not know whither thou art going, how then can we
6 know the way? Jesus saith to him, I am the way and the truth
7 and the life. No one cometh to the father but by me. Had you
known me, you would have known my Father also. But hence-
8 forth you know him and have seen him. Philip saith to him,
9 Master shew us the Father, and it sufficeth. Jesus saith to
him, Am I so long a time with you, and hast thou not known
me, Philip? He who hath seen me hath seen the Father: how
10 then sayest thou, Shew us the Father? Dost thou not believe
that I am in the Father, and the Father in me? The words
which I speak to you, I do not speak from myself. And it is
11 the Father himself abiding in me who doth the works. Believe
me that I am in the Father and that the Father is in me. At least
12 believe me on account of the works themselves. Verily, veri-
ly, I say to you, He who believeth in me, even he shall do the
13 works which I do; nay, works greater than these he shall do,
because I am going to my Father, and whatever you ask in
14 my name, that I will do. That the Father may be glorified in
15 the Son, if you ask any thing in my name, I will do it. If you
16 love me keep my commandments, and I will ask the Father
17 and he will give you another monitor, that he may continue
with you forever, even the spirit of truth which the world can-
not receive because it neither seeth him nor knoweth him.
18 But you know him, because he abideth with you and will be
19 in you. I will not leave you orphans. I am coming to you. Yet
a little while and the world seeth me no more; but you see me.
20 Because I live therefore you shall live. In that day you will
know that I am in my Father, and you in me, and I in you.
21 He who hath my commandments and keepeth them—he it is

who loveth me. And he who loveth me will be loved by my
22 Father, and I will love him and manifest myself to him. Judas
(not the Iscariot) saith to him, Master, How is it that thou
23 wilt manifest thyself to us, and not to the world? Jesus in re-
ply, said to him, If any one love me, he will keep my word
and my Father will love him; and we will come to him and
24 make an abode with him. He who doth not love me, doth not
keep my words. Now the word which you hear is not mine
25 only, but the Father's who sent me. These things I have
spoken to you, while I remain with you. But the Monitor—
26 the Holy Spirit which the Father will send in my name, he will
teach you all things and bring to your remembrance all that I
27 have said to you. Peace I leave with you. This peace of mine
I give you. It is not as the world giveth that I give to you.
28 Let not your heart be troubled nor dismayed. You have heard
me say to you, I am going away and I am coming to you. If
you love me, you would rejoice because I said, I am going
29 to the Father: for my Father is greater than I. Now I have
told you before it come to pass, that when it is come to pass you
30 may believe. I will not discourse much more with you, for the
31 chieftain of this world is coming, and hath nothing to do with
me; save only that the world may know that I love the Father
and do as he commanded me. Arise; let us go hence.
XV. I am the true vine, and my Father is the vine-dresser.
Every branch in me which beareth not fruit, he loppeth off;
and every branch which beareth fruit he cleaneth to make it
3 more fruitful. Now you are clean through the word which I
4 have spoken to you. Abide in me, and I [will abide] in you.
As the branch cannot bear fruit of itself unless it abide in the
5 vine; so neither can you unless you continue in me. I am the
vine; you are the branches. He who continueth in me and I
in him—he it is who beareth much fruit. Because, separated
6 from me, you can bear nothing: if any one continueth not in
me he is thrown away as the branch is when it is withered. Such
indeed are gathered and thrown into the fire and burned.
7 If you continue in me, and my words continue in you, ask
what you will and it will be done for you: by this my Father
8 is glorified. That you may bear much fruit, you must be my
disciples.

9 As the Father hath loved me, so I have loved you. Conti-
10 nue ye in my love. If you keep my commandments, you shall
continue in my love; as I have kept my Father's command-
11 ments and continue in his love. These things I have spoken
12 to you that my joy may continue, and that your joy may be
complete. This is my commandment, that you love one ano-
13 ther as I have loved you. No one hath greater love than this,
14 that he would lay down his life for his friends. You are my
15 friends, if you do what I command you. I no longer call you
servants; because the servant doth not know what his master
doth. But I have called you friends, because I have made
16 known to you all that I heard from my Father. It was not you
who chose me; but it was I who chose you, and placed you
that you may go forth bearing fruit, and that your fruit may
continue, that the Father may give you whatever you ask of
17 him in my name. These things I command you that you may
18 love one another. If the world hate you, consider that it hated
me before you. If ye were of the world, the world would love
19 its own. Now because you are not of the world, but I have
chosen you out of the world, therefore the world hateth you.
20 Remember the word which I spake to you. The servant is not
greater than his master. If they persecuted me, they will also
21 persecute you. If they have kept my word, they will also keep
yours. But all these things they will do to you on account of
my name, because they do not know him who sent me. If I
22 had not come and spoken to them, they would not have had
23 sin; but now they have no excuse for their sin. He who hateth
24 me, hateth my Father also. If I had not done among them
works which no other did, they would not have had sin: but
now, though they have seen, they have hated both me and my
25 Father. But by this is fulfilled the word which is written in
their law, They hated me without cause.* Now when the
26 monitor whom I will send to you from the Father, is come—
the spirit of truth who proceedeth from the Father, he will tes-
27 tify concerning me. And as for you, bear ye witness also, be-
cause you have been with me from the beginning.

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* Ps. 35. 19.

XVI. These things I have spoken to you that you may not
2 be stumbled. They will excommunicate you. Indeed a time
is coming, when whosoever killeth you will think he doth an
3 act of religious worship to God. And these things they will
do to you because they know neither the Father nor me. But
4 I have spoken these things to you, that, when that time com-
eth, you may remember that I mentioned them to you. I did
not tell you them from the beginning, because I was with you.
5 But now I am going to him who sent me, and none of you ask-
6 eth me, Whither art thou going. But because I have told you
7 these things, sorrow hath filled your hearts. But, I tell you this
truth, it is to your advantage that I go away: for if I do not
go, the monitor will not come to you; but when I go I will
8 send him to you. And when he is come, he will convince the
world in respect to sin, and in respect to righteousness, and in
9 respect to judgment—in respect to sin, because they do not
10 believe in me; and in respect to righteousness, because I go to
11 my Father and you see me no more; and in respect to judg-
12 ment, because the prince of this world is judged. I have still
many things to say to you, but you cannot bear them now.
13 But when he—the spirit of truth, is come, he will lead you in-
to all the truth; for he will not speak from himself, but will
speak whatsoever he shall have heard, and will explain to you
14 the train of events. He will glorify me, for he will receive of
15 mine, and communicate to you. All that the Father hath is
mine; therefore I said, He will receive of mine, and communi-
cate to you.

16 Yet a little while and you do not see me; and again a little
while and you shall see me, because I am going to the Father.

17 Upon this some of his disciples said to one another, What
is this which he saith to us, "A little while and you do not see
me; and again a little while and you shall see me;" and, "be-
18 cause I am going to the Father." They said therefore, What
is this little while of which he speaketh? We do not compre-
19 hend what he saith. As Jesus knew that they were desirous to
ask him, therefore he said to them, Do ye inquire among
yourselves concerning this, because I said, A little while, and
you do not see me; and again a little while and you shall see
20 me? Verily, verily, I say to you, You will weep and mourn;

but the world will rejoice. You will be sorrowful; but your
21 sorrow will be turned into joy. A woman in travail hath sorrow,
because her time is come; but when the child is born, she no
more remembereth her anguish, for joy that a man is born in-
22 to the world. So you at present are in grief; but I will see you
again and your heart will be made joyful; and that joy of yours
no one shall take from you. Now in that day you will not ask
23 me any thing. Verily, verily, I say to you, whatever you shall
ask of the Father in my name, he will give you. Hitherto you
24 have asked nothing in my name. Ask and ye shall receive,
25 that your joy may be complete. These things I have spoken to
you in parables. But a time is coming when I will no more speak
to you in parables, but with plainness of speech tell you re-
26 specting the Father. In that day you will ask in my name,
and I do not say to you that I will ask the Father for you; for
27 the Father himself loveth you, because you have loved me and
28 have believed that I came from God. I came forth from the Fa-
ther and am come into the world. Again I leave the world and
am going to the Father.
29 His disciples say to him, Behold now thou speakest plain-
30 ly and usest no parable. Now we know that thou knowest all
things, and hast no need that any should ask thee questions.
By this we believe that thou camest forth from God. Jesus
31 answered them, Do you now believe? Behold the time is com-
32 ing, indeed is now come, when you will be scattered every one
to his own, and you will leave me alone; yet I am not alone,
33 because the Father is with me. These things I have spoken to
you, that you may have peace in me. In this world you will
have trouble; but take courage: I have overcome the world.
XVII. Having spoken this, Jesus raised his eyes to heaven,
and said,
2 Father the hour is come. Glorify thy son, that thy son may
glorify thee; that, as thou hast given him power over all flesh,
he may, according to all that thou hast given him, give to these
3 everlasting life. Now this is the life everlasting that they may
know thee the only true God, and Jesus Christ whom thou
4 hast sent. I have glorified thee on the earth; I have finished
5 the work which thou gavest me to do. Now therefore, O Fa-

ther, glorify thou me, with thyself, with that glory which I
6 had in thy presence before the world was. I have made known
thy name to the men whom thou gavest me out of the world.
They were thine, and thou gavest them to me, and they have
7 kept thy word. They now know that all those things which
thou gavest me, come from thee. Because I have given them
8 the doctrines which thou gavest me, therefore they have re-
ceived them, and know certainly that I came forth from thee;
9 and believe that thou didst send me. I pray for them. I am
not praying for the world, but for them whom thou gavest me.
10 Because they are thine, and all things that are mine are thine,
11 and thine are mine, and I am glorified by them, and am no
longer in this world, but these are in this world, and I am
coming to thee: Holy Father, keep in thy name them whom
thou gavest me that they may be one as we are. While I was
12 with them in the world, I kept them in thy name. Them
whom thou gavest to me I have guarded, and none of
them is lost, unless it be the son of perdition, so that the scrip-
13 ture is fulfilled; but I am now coming to thee, and I speak
these things in this world, that they may have their joy in me
14 completed in them. I have given them thy word, and the world
15 hath hated them, because they are not of the world as I am
not of the world. I do not ask thee to remove them out of the
world, but to preserve them from the evil one. They are not
16 of the world, as I am not of the world. Consecrate them for thy
17 truth. The *Word* which is thine, is truth. As thou hast sent
18 me into the world, so I have sent them into the world. And
19 for them I consecrate myself, that they may be consecrated
20 for truth. Now I do not pray for these only, but for those also
21 who shall by means of their word believe in me, that all may
be one—as thou, Father, art in me and I in thee, that they
also may be one in us—that the world may believe that thou
22 hast sent me, and that I have given them the glory which thou
23 gavest me, that they may be one as we are one—I in them
and thou in me, that they may be taken into union, and that
the world may know that thou hast sent me, and hast loved
24 them as thou hast loved me. O Father, with respect to them
whom thou hast given me, my desire is that where I am, they

may be with me, that they may behold my glory which thou
hast given me, because thou lovedst me before the foundation
25 of the world. Righteous Father, though the world did not
know thee, I knew thee, and these have known that thou didst
26 send me. I have made known thy name to them, and I will
make it known, that the love with which thou hast loved me
may be in them and I in them.
XVIII. When Jesus had thus spoken, he went out with his
disciples to the bank of the brook Kedron, where there was a
2 garden into which he went with his disciples. Now Judas who
delivered him up knew the place, because Jesus had often re-
3 sorted thither with his disciples. Judas, therefore, having got
the band of soldiers and under officers from the chief priests,
and Pharisees, cometh thither with lanterns and torches and
4 weapons. Thereupon Jesus, knowing all that were coming
upon him, went forth and said to them, Whom do ye seek?
5 They answered him, Jesus the Nazarene. Jesus saith to them,
I am he. Now Judas, who delivered him up, was with them.
6 As soon then as he said to them, I am he, they drew back
7 and fell on the ground. He therefore asked them again, Whom
8 do you seek? And when they answered, Jesus the Nazarene;
Jesus replied, I have told you that I am he. If therefore you
9 seek me, let these go their way; that the word might be fulfill-
10 ed which he spake, saying, " Of them whom thou gavest me
I have lost none." Upon this Simon Peter, having a sword,
drew it and smote the servant of the chief priest, and cut off
11 his right ear. Now the servant's name was Malchus. There-
upon Jesus said to Peter, Put up thy sword into the sheath.
12 Must I not drink the cup which my Father hath given me?
Then the band of soldiers, and the commander and the under
13 officers of the Jews, took Jesus and bound him, and led him
away, first to Annas, for he was the father in law of Caiaphas,
14 who was chief priest that year. Now it was Caiaphas who in
council said to the Jews, It was expedient that one man die
for the people.

15 Now Simon Peter, and another disciple, followed Jesus.
The other disciple was known to the chief priest, and went in
16 with Jesus into the court of the chief priest, but Peter stood

at the gate without. The other disciple, therefore, who was
known to the chief priest, went out and spoke to the portress,
17 and brought in Peter. Whereupon the girl, the portress, saith
to Peter, Art not thou one of the disciples of that man? He
18 saith, I am not. Now the servants and the under officers stood
by a fire which they had made, because it was cold, and were
warming themselves; and Peter stood with them and was
19 warming himself. Meanwhile the chief priest asked Jesus
20 concerning his disciples, and concerning his doctrine. Jesus
answered him, I spake openly to the world, I taught always
in the synagogues and in the temple, to which the Jews al-
21 ways resort. And I have spoken nothing in secret. Why ask-
est thou me? Ask them who heard what I spoke to them. Be-
22 hold they know what I have said. Upon his saying this, one
of the under officers who stood by, gave Jesus a slap on the
23 cheek, saying, Answerest thou the high priest so? Jesus an-
swered him, If I have spoken disrespectfully, testify concern-
24 ing the disrespect: but if properly; why smitest thou me?
Now Annas had sent him bound to Caiaphas the chief priest.
25 Still Simon Peter was standing warming himself; they
therefore said to him, Art not thou also one of his disciples? He
26 denied and said, I am not. One of the servants of the chief
priest, a kinsman of him whose ear Peter had cut off, said,
27 Did I not see thee in the garden with him? Thereupon Peter
again denied, and immediately a cock crowed.
28 From Caiaphas they led Jesus away to the judgment hall
of the Roman governor. Now it was early in the morning and
they themselves did not go into the hall that they might not be
29 polluted, but that they might eat the passover. Pilate there-
fore came out to them and said, What accusation do you bring
30 against this man? They in reply, said to him, If he were not
a malefactor we would not have delivered him over to thee.
31 Then Pilate said to them; Take him yourselves and judge him
according to your law. Upon this the Jews said to him, It is
32 not lawful for us to put any man to death, so that the word
was fulfilled which Jesus had spoken, signifying by what kind
of death he was to die.
33 Then Pilate went again into the hall, and called Jesus and

34 said to him, Thou art the king of the Jews? Jesus answered
35 him, Dost thou say this from thyself? Or have others told it
thee concerning me? Pilate answered him, Am I a Jew? Thine
own nation, even the chief priests, have delivered thee up to
36 me. What hast thou done? Jesus answered, My kingdom is
not of this world. If my kingdom were of this world, my at-
tendants would have fought to prevent my being delivered up
37 to the Jews. But now my kingdom is not of this world. There-
upon Pilate said to him, Thou art a king then? Jesus answer-
ed, It is as thou sayest, I am a king. For this I was born, and
for this I came into the world, to bear testimony for the truth.
38 Every one who is of the truth hearkeneth to my voice. Pilate
saith to him, What is truth? And having said this, he went
39 out again to the Jews, and saith to them, I find no fault in him.
Now you have a custom that I should release one to you at
the passover. Is it your will therefore that I release to you the
king of the Jews? Upon this they all cried out again, saying,
Not this man, but Barabbas. Now this Barabbas was a
robber.

XIX. Then Pilate took Jesus and scourged him, and the sol-
diers having platted a crown of thorns, put it on his head and
3 threw around him a purple robe, and said, Hail! king of the
Jews! When they gave him slaps on the cheek. Then Pilate
4 went out again and saith to them, Behold I bring him out to
5 you that you may know that I find no fault in him. So Jesus
came out wearing the crown of thorns and the purple robe.
6 And Pilate saith to them, Behold the man. Upon which when
the chief priests, and the officers saw him, they cried, saying,
Crucify him; crucify him. Pilate saith to them, Take him your-
7 selves and crucify him; for I find no fault in him. The Jews
answered, We have a law; and by that law of ours he ought
8 to die, because he hath pretended to be the son of God. Now
9 when Pilate heard this expression he was more alarmed and went
again into the judgment hall, and saith to Jesus, Whence art
10 thou? But Jesus made him no answer. Then Pilate saith to
him, Dost thou not speak to me? Knowest thou not, that I
11 have power to crucify thee; and that I have power to release
thee? Jesus answered, Thou couldst have no power at all
against me, if it were not given thee from above; therefore he

12 who delivered me up to thee hath the greater sin. From this
[time] Pilate sought to release him; but the Jews cried out,
saying, If thou let this man go, thou art not Cæsar's friend.
13 Whoever maketh himself a king speaketh against Cæsar.
When Pilate therefore heard this speech, he brought out Je-
14 sus and sat down on the tribunal in a place called the pave-
ment (in Hebrew Gabbatha.) (It was now the paschal pre-
paration day,* and the sixth hour was drawing on,) and he
15 saith to the Jews, Behold your king! Whereupon they cried
out, Away, away with him; crucify him. Pilate saith to them,
Shall I crucify your king? The chief priests answered, We
16 have no king but Cæsar. Then he delivered him up to them
17 to be crucified. So they took Jesus and led him away, and
18 he went out, carrying his cross, to the place called *Sculls*,
(in Hebrew, Golgotha,) where they crucified him, and two
others with him; one on one side and the other on the
19 other side, and Jesus in the middle. Now Pilate had written a
label and put it on the cross, and the writing was this, JESUS
20 THE NAZARENE, THE KING OF THE JEWS. This label
therefore many of the Jews read; for the place where Jesus was
crucified was near the city; and the inscription was in He-
21 brew and Greek and Latin. Wherefore the chief priests of the
Jews said to Pilate, Write not *The king of the Jews*, but, that
22 he said, I am the king of the Jews. Pilate answered, What I
have written, I have written.

23 Now when the soldiers had nailed Jesus to the cross, they
took his garments and divided them into four parts, to every
soldier a part. But as for the vest, as it was without seam, be-
24 ing woven from the top throughout, they said to one another,
Let us not tear it, but cast lots for it, whose it shall be, so that
the scripture was fulfilled which saith, "They parted my gar-
ments among them; and for my vesture they cast lots.†"
These things the soldiers actually did.

25 Now there stood by the cross of Jesus, his mother, and
his mother's sister, Mary the wife of Cleophas, and Mary
26 Magdalene. Jesus therefore seeing his mother, and the disci-

*That is the day previous to the sabbath in the passover week, or during the festival of the passover. †Ps. 22. 18.

ple whom he loved standing near, saith to his mother, Wo-
27 man, behold thy son! Then he saith to the disciple, Behold
thy mother! And from that hour the disciple took her to his
own home.

28 After this, Jesus, knowing that all things were now ac-
29 complished, that the scripture might be fulfilled, saith, I
thirst. Upon which, as there was a vessel set full of vinegar,
some having filled a sponge with vinegar put it on a stalk of
30 hyssop and put it to his mouth.* When Jesus had received
the vinegar, he said, It is finished, and bowing his head, he
expired.

31 Now that the bodies might not remain on the cross during
the sabbath, therefore when it was preparation time† (for that
sabbath was a great day) the Jews besought Pilate that their
32 legs might be broken and the bodies removed. The soldiers
therefore came and broke the legs of the first and also of the
33 other who had been crucified with him. But when they came to
Jesus, as they saw that he was already dead, they did not break
34 his legs. But one of the soldiers with his spear pierced his
35 side, and blood and water issued forth immediately. Now he
who was an eye witness hath testified this. And his testimony
is true, and [Jesus] himself knoweth that he speaketh the truth
36 that you may believe. For these things were done that the scrip-
37 ture might be fulfilled, "A bone of him shall not be broken.‡"
And again another scripture saith, "They will look on him
whom they have pierced.§"

38 After this, Joseph of Arimathea, who was a disciple of Je-
sus, but for fear of the Jews, a concealed one, asked leave of
Pilate to take away the body of Jesus, and Pilate granted it.
39 He therefore came and took away the body of Jesus. And
Nicodemus, he who formerly came to Jesus by night, came
also with a mixture of myrrh and aloes, weighing about a
40 hundred pounds. So they took the body of Jesus and wrap-
ped it up in linen swathings with the spices, according to the

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*Ps. 22. 15. †Preparation time was from nine, or three o'clock in the afternoon, to sunset, when the sabbath commenced.

‡Ex. 12. 46. Numb. 9. 12. §Zach. 12. 10.

41 Jewish custom of embalming. Now at the place where he was
crucified there was a garden, and in the garden a new tomb,
42 in which no one had ever been laid. Therefore on account of
the preparation of the Jews, they laid Jesus there, because the
tomb was nigh at hand.
XX. Now on the first day of the week, Mary Magdalene
cometh to the tomb early in the morning, while there was still
darkness, and she seeth the stone was taken away from the
2 tomb. Upon which she runneth and cometh to Simon Peter
and the other disciple, whom Jesus loved, and saith to them,
They have taken the master out of the tomb and we do not
3 know where they have laid him. Thereupon Peter set out with
4 the other disciple, and they went to the tomb. Now they both
5 ran together, but the other disciple out ran Peter and came
first to the tomb. And having stooped down he seeth the linen
6 swathings laid by; but did not go in. Then cometh Simon
Peter following him, and he went into the tomb and seeth the
linen swathings laid by, and the napkin, which was on his
7 head, not laid with the linen swathings, but folded up in a
8 place by itself. Then the other disciple, who came first to the
9 tomb, went in also and saw and believed. For they did not
10 yet know the scripture, that he was to rise from the dead.
Therefore these disciples went their way home again. But
11 Mary stood without, before the tomb, weeping. And as she
12 wept, she stooped down to look into the tomb, and seeth two
angels robed in white, sitting one at the head and the other at
13 the feet, where the body of Jesus had lain: and they say to her,
Woman why weepest thou? She saith to them, Because they
have taken away my lord, and I know not where they have
14 laid him. And, having said this, she turneth about and seeth
15 Jesus standing, but did not know that it is Jesus. Jesus saith to
her, Woman, why weepest thou? Whom art thou seeking?
She, supposing him to be the gardener, saith to him, Sir, if
thou hast taken him up, tell me where thou hast laid him, and
16 I will take him away. Jesus saith to her, Mary! She turning
17 saith to him, Rabboni, that is to say, Teacher. Jesus saith to
her, Cling not to me, for I have not yet ascended to my Father: But go to my brethren and tell them, I am about to ascend to my Father and to your Father, and to my God and

18 your God. Mary Magdalene cometh and telleth the disciples
that she hath seen the Lord, and that he spoke these things to
her.
19 In the evening, on that same day, the first day of the week,
the doors where the disciples assembled being shut for fear of
the Jews, Jesus came and stood in the midst, and saith to
20 them, Peace be to you. And having said this, he shewed them
his hands and his side, and the disciples were rejoiced at see-
21 ing the Lord. Then Jesus said to them again, Peace be to you.
22 As the Father sent me so I send you. And having said this
he breathed on them, and saith to them, Receive a holy spirit.
23 Whose sins soever you forgive, they are forgiven them, and
whose sins soever you retain, they are retained.
24 Now Thomas, one of the twelve, he who is called Didy-
25 mus, was not with them when Jesus came. The other disci-
ples therefore said to him, We have seen the Lord. But he
said to them, Unless I see in his hands the print of the nails;
and put my finger into the print of the nails; and put this hand
26 of mine into his side, I will not believe. And after eight days,
his disciples were again within, and Thomas with them. Jesus
cometh, the doors being shut, and stood in the midst and said,
27 Peace be to you. Then he saith to Thomas, Reach hither thy
finger and behold my hands! and reach thy hand and put it in-
28 to my side; and be not an unbeliever, but a believer. And Tho-
mas answered and said to him, My Lord and my God. Jesus
29 saith to him, Thomas, Because thou hast seen me, thou hast
believed? Happy they who have not seen me and yet believe.
30 Now Jesus performed many other miracles in the presence
31 of his disciples, which are not written in this book. But
these are written that you may believe that Jesus is the Christ,
the Son of God, and that believing, you may have life by his
name.
XXI. After this Jesus shewed himself again to his disciples,
2 by the sea of Tiberias, and in this manner he shewed himself.
Simon Peter, and Thomas called Didymus, and Nathaniel,
who was of Cana in Galilee, and the sons of Zebedee, and two
3 other of his disciples, were together. Simon Peter saith to them,
I am going a fishing. They say to him, We will go with thee.
They went and presently got aboard the vessel, and that

4 night caught nothing. And when it was morning Jesus stood
5 on the shore, but the disciples did not know that it was Jesus.
Then Jesus saith to them, Lads, have you any thing to eat?
They answered him, No. Then he said to them, Cast the net
6 on the right side of the vessel and you will find. So they cast,
and now they were not able to draw it up, by reason of the multitude of fishes. Upon this that disciple whom Jesus loved
7 saith to Peter, It is the Lord. Simon Peter therefore, upon
hearing that it is the Lord, girded on his vest, for he was
8 stript, and threw himself into the sea. But the other disciples
came in the boat, (for they were not far from land, only about
9 two hundred cubits) dragging the net with the fishes. As soon
then as they came ashore, they see a fire of coals ready and a lit-
10 tle fish on it, and a loaf of bread. Jesus saith to them, Bring some
11 of the fish you have now caught. Simon Peter went and drew
the net ashore full of large fishes, a hundred and fifty three. And
12 though they were so many, the net was not torn. Jesus saith
to them, Come to breakfast. Now none of the disciples ventur-
13 ed to ask him, Who art thou? knowing that it was the Lord.
14 Then Jesus cometh and taketh the loaf and giveth to them,
and the small fish likewise. This was now the third time that
Jesus appeared to these his disciples, after he was risen from
the dead.

15 So when they had breakfasted, Jesus saith to Simon Peter,
Simon, son of Jonas, lovest thou me more than these? He saith
to him, Yes, Lord, Thou knowest that I love thee. Jesus saith
16 to him, Feed my lambs. Again he saith to him a second time,
Simon, son of Jonas, lovest thou me? He saith to him, Yes,
17 Lord, thou knowest that I love thee. Jesus saith to him, Tend
my sheep. He saith to him the third time, Simon, son of
Jonas, lovest thou me? Peter was grieved that he said to
him, the third time, "Lovest thou me," and he said to
him, Lord thou knowest all things. Thou knowest that I
love thee. Jesus saith to him, Feed my sheep. Verily, veri-
18 ly I say to thee, When thou wast young, thou didst gird thy-
self and walk where thou wouldst; but when thou shalt be
old, thou shalt stretch forth thy hands, and another will gird
thee and carry thee whither thou wouldst not. Now this he said
19 to him, signifying by what sort of a death he should glorify

20 God. And having said this, Jesus saith to him, Follow me.
Now when Peter turned about and saw the disciple whom Je-
sus loved following, (even him who at the supper reclined on
his breast and said, Master, who is he that is about to deli-
21 ver thee up) Peter seeing him, saith to Jesus, Lord, and this
22 one, what in respect to him? Jesus saith to him, If I will that he
stay till I come, what is that to thee? Follow thou me. This saying
23 therefore went abroad among the brethren, that this disciple
should not die. But Jesus did not say to him, he should not
24 die; but, If I will that he stay till I come, what is that to thee?
This is the disciple who testifieth concerning these things
and hath written these things. And we know that his testimony
is true.
25 There are indeed many other things which Jesus did. With
respect to them, if they were all committed to writing, one by
one, even then I do not think that the world would cordially
receive the books written. Amen.

THE ACTS

OF THE

APOSTLES.

1. I COMPOSED, O Theophilus, the former treatise con-
2 cerning all that Jesus took occasion both to do and teach till
the day when he was taken up, after giving a charge by the
Holy Spirit to the apostles whom he had chosen, and to whom
3 he had, after his suffering, shewn himself to be alive, by ma-
ny proofs, during forty days appearing to them, and speaking
4 of what concerned the kingdom of God. Then assembling
them together, he ordered them not to depart from Jerusalem,
but to wait for the promise of the Father, which you have heard
5 from me.* For John indeed baptized in water, but you shall
be baptized in a Holy Spirit not many days hence. When they
6 therefore were come together they asked him, saying, Lord,
art thou at this time about to restore the kingdom to Israel?
7 Whereupon he said to them, It is not for you to know times
and seasons which the Father hath reserved in his own dispo-
8 sal. But you shall receive power when the Holy Spirit is come
upon you; and you shall be witnesses for me in Jerusalem, and
in all Judea, and Samaria, and to the remotest part of the earth.
9 And having said this, while they were beholding [him] he

* See John 14. 26: 15. 26: 16, 7. Luke 24. 49.

10 was taken up, and a cloud received him out of their sight.
And as they continued looking stedfastly up to heaven, while
he was going, behold! two men stood near them, robed in
11 white, who addressed them, saying, Men of Galilee, why
stand ye gazing up to heaven? This same Jesus who is taken
up from you into heaven, will come in the same manner as
you have seen him going to heaven.
12 Then they returned to Jerusalem from the mount called
13 Olives, which is near Jerusalem, a sabbath day's journey* from
it. And when they came in, they went up into the upper room,
where Peter, and James, and John, and Andrew, Philip and
Thomas, Bartholomew and Matthew, James, son of Alpheus,
and Simon Zelotes, and Judas the brother of James, usually
14 made their abode. These all continued with one mind in pray-
er and supplication, with the women, particularly Mary the
mother of Jesus, and with his brethren.
15 And in those days Peter rising up in the midst of the dis-
ciples, (the number of persons assembled being about one hun-
16 dred and twenty) said, Men, brethren, It was necessary that
this scripture should be fulfilled, which the Holy Spirit pre-
dicted, by the mouth of David, concerning Judas who was
17 guide to them who laid hold on Jesus; because he was num-
18 bered with us, and had a part of this service allotted him—(Now
this man indeed had purchased† a field with the reward of his
iniquity, and, falling on his face, had burst asunder, and all
19 his bowels gushed out; and this was so generally known to all
the inhabitants of Jerusalem, that the field is called in their
20 language, Akeldama, that is *field of blood*) "for it is written in
the book of Psalms, *Let his fold be desolate, and let there be no*
21 *inhabitant* therein.‡" And, *His office let another take;*§ It is
necessary therefore, that one of these men who have accompa-
nied us, during all the time that the Lord Jesus came in and
22 went out over us, beginning from the baptism of John to the
day on which he was taken up from us, should be a witness

* About a mile. † That is, according to the Hebrew idiom, had occasioned a field to be purchased. ‡ Ps. 69. 25. § 109. 8.

23 with us of his resurrection." So they set up two, Joseph call-
24 ed Barsabas, who was surnamed Justus, and Matthias. And
having prayed, saying, "Thou, O Lord, who knowest the hearts
of all men, shew which of these two thou hast chosen to take
25 the share of this ministration and apostleship which Judas
26 abandoned to go to his own place," they cast lots; and the
lot fell on Matthias; and he was numbered with the eleven
apostles.
II. Now when the day of pentecost * was fully come, they
2 were all with one accord in the same place. And suddenly there
came from heaven a sound as of a mighty rushing wind, which
3 filled the whole house where they were sitting. And there
appeared to them separate tongues, as of fire, and it settled
4 on each of them. And they were all filled with a holy spirit
and began to speak in different languages, as the spirit gave
5 them to make solemn addresses. Now there were residing at
Jerusalem Jews, devout men from every nation under heaven.
6 So when this report spread, the multitude came together and
7 were confounded. Because every one heard them speaking
in his own peculiar dialect; therefore they were astonished
and expressed their amazement, saying one to another, Behold!
8 are not all these men who speak, Galileans? How then do we
9 hear, every one in his own native tongue! Parthians and Medes
and Elamites and the inhabitants of Mesopotamia and Judea,
10 and Capadocia, Pontus and Asia, Phrygia and Pamphilia,
Egypt and the parts of Lybia about Cyrene, the Roman
11 strangers also both Jews and Proselytes, Cretans and Arabs,
we hear them speaking, in our own tongues, the wonderful
12 dispensations of God. So they were all amazed and in sus-
pense, saying to one another, What can be the meaning of
13 this? But others scoffingly said, They are filled with sweet
wine.
14 Whereupon Peter, as he was standing with the eleven,
raised his voice and thus solemnly addressed them, " Men of
Judea and all ye inhabitants of Jerusalem, let this be made
15 known to you; and listen attentively to my words: for these

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* Pentecost the 50th day. See Lev. 23. 15, 16.

men are not drunk as you suppose; for it is but the third
16 hour* of the day. But this is what was spoken by the prophet
17 Joel, "And it shall come to pass in the last days, saith God,
that I will pour out a portion of my spirit upon all flesh; and
your sons and your daughters shall prophesy; and your young
18 men shall see visions; and your old men shall dream dreams;
and upon my servants, and upon my handmaids, in those days
I will pour out a portion of my spirit, and they shall prophe-
19 sy: and I will exhibit wonders in the heaven above, and signs
20 on the earth beneath—blood and fire and smoky vapour. The
sun shall be turned into darkness, and the moon into blood,
before the coming of the great and illustrious day of the Lord.
21 And it shall come to pass, that whoever will call on the name
of the Lord shall be saved.†"
22 "Men of Israel hear these words—Jesus the Nazarene,
a man from God, pointed out to you by miracles and wonders
and signs, which God performed by him among you, as you
23 yourselves know.—Him, being surrendered up by the deter-
minate counsel and foreknowledge of God, you have taken;
and by the hands of wicked men have crucified and slain.—
24 Him God hath raised up, having loosed the bonds‡ of death,
as it was not possible that he could be holden by it: for con-
cerning him David saith, I saw the Lord continually before
25 me: because he is at my right hand that I may not be mov-
26 ed; therefore my heart was gladdened, and my tongue exult-
ed with joy; and moreover my flesh also will dwell in hope,
27 that thou wilt not leave my soul in the mansion of the dead,§
28 nor suffer thy Holy One to see corruption. Thou hast made
known to me the ways of life. Thou with thy presence wilt
fill me with joy.‖"
29 "Men, brethren, permit me to speak freely to you con-
cerning the patriarch David, that he is both dead and buried;
30 and his sepulchre is among us to this day. Being therefore a
prophet, and knowing that God had sworn to him with an

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* Nine o'clock, A. M. † Joel, 2. 28, &c. ‡ Literally, pangs or pains, the cause being put for the effect. § Literally *Hades*, the place of departed spirits. ‖ Ps. 16. 8, &c.

oath, that from the fruit of his loins he would, as far as re-
gardeth the flesh, raise up the Christ to sit on his throne, he
31 spoke prophetically of the resurrection of the Christ, that his
soul was not left in the mansion of the dead, nor did his flesh
32 see corruption.—This very Jesus God hath raised up, of which
33 we all are witnesses. Being therefore exalted at the right hand
of God, and having received the promise of the Holy Spirit
from the Father, he hath poured out this which you now see
34 and hear. For David did not ascend into the heavens; yet he
35 saith, "The Lord said to my lord, Sit at my right hand, un-
til I make thine enemies thy footstool.*" Therefore let all the
36 house of Israel know assuredly, that God hath made the same
Jesus whom ye have crucified, Lord and Christ.
37 Upon hearing this, they were pierced to the heart and said
38 to Peter and the rest of the apostles, Men, brethren, What
shall we do? Thereupon Peter said to them, Repent and let
every one of you be baptized to the remission of sins for the
name of Jesus Christ, and you will receive the gift of the Ho-
39 ly Spirit. For the promise is to you and to your children, and
to all them afar off, whomsoever the Lord our God may in-
40 vite." And with many other words he obtested and exhorted
them, saying, "Save yourselves from this depraved genera-
41 tion." Then they who gladly received his word were baptized,
and about three thousand souls were that day added; and con-
42 tinued stedfast in the doctrine of the apostles and in the com-
43 munity, and in the breaking of the loaf, and in prayers, and
there was fear on every soul; and many wonders and signs
were done by the apostles.
44 Now all they who believed were together, and had all
45 things in common; and they sold their possessions and goods
46 and distributed them to all, as any had need. And continuing
daily with one accord in the temple, and breaking bread at
47 home, they partook of food with joy and singleness of heart,
praising God and having favour with all the people. And the
Lord added daily to the congregation them who were cured.

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* Ps. 110. 1.

III. Now at the same time that Peter and John were going up
2 to the temple at the hour of prayer, namely, at the ninth hour,*
there was a certain man carried up who had been lame from
his birth, whom they laid daily at the gate of the temple, call-
3 ed BEAUTY-GATE, to ask alms of them who were going into
the temple; who seeing Peter and John just about to enter the
4 temple, begged to receive an alms. Whereupon Peter and John
5 having fixed their eyes on him, Peter said, Look on us. Upon
which he looked earnestly at them, expecting to receive some-
6 thing from them. Then Peter said, Silver and gold I have
none. But what I have, that I give thee. In the name of Jesus
7 Christ the Nazarene, rise up and walk. Then having taken
him by the right hand he raised him up. And instantly his
8 feet and ankle bones were strengthened; and leaping up, he
stood; then walked and entered the temple with them, walk-
ing and leaping and praising God.

9 When all the people saw him walking and praising God,
10 and recollected that he was the man who used to sit begging
at the Beauty-gate of the temple, they were filled with wonder
11 and astonishment at what had happened to him. And while
the lame man who was cured, kept hold of Peter and John, all
the people in amaze crowded to them in the portico called So-
12 lomon's. Now when Peter saw this he thus addressed the
people.

"Men of Israel, why wonder ye at this? Or why do ye fix
your eyes on us, as if we by our own power or piety had made
13 this man walk? The God of Abraham, and Isaak, and Jacob—
the God of our fathers hath glorified his servant Jesus whom
ye delivered up. Yes, you renounced him in the presence of
14 Pilate, when he had determined to release him: you indeed
renounced the Holy One and the Just, and desired a murder-
15 er to be granted to you. You indeed killed him who is the con-
ductor to life, whom God hath raised from the dead, of which
16 we are witnesses. Now for the belief in his name, his name
hath strengthened this man whom you see and know. Yes, the
belief which is by him hath given this man this perfect sound-
17 ness in the presence of you all. And now brethren, I know that

*Three o'clock afternoon, the time of the evening sacrifice.

it was through ignorance that both you and your rulers acted
18 thus; and that what God foretold by the mouth of all his pro-
phets—THAT THE CHRIST SHOULD SUFFER, he hath thus
19 accomplished. Repent therefore and return, that your sins may
be blotted out, that seasons of refreshment may come from the
20 presence of the Lord; and that he may send him who hath been
21 before hand proclaimed to you—namely, Jesus Christ, whom
the heaven must receive till the time of the consummation of
all which God hath spoken by the mouth of all his holy pro-
22 phets of old: for Moses indeed said to the fathers, "The
Lord your God will raise up for you from among your bre-
thren a prophet like me. To him you must hearken according
23 to all that he shall speak to you; and whoever the person be
who will not hearken to that prophet, he shall be cut off from
24 among the people.* All the prophets also from Samuel, even
25 as many of the following ones as have spoken, have likewise
foretold these days. You are the children of the prophets and
of the covenant which God made with our fathers, saying to
Abraham "And by thy seed all the families of the earth shall
26 be blessed.†" It is to you first that God, having raised up his
son Jesus, hath sent him, blessing you, when you turn every
one from his iniquities.

IV. Now while they were speaking to the people; the priests,
2 and the captain of the temple, and the Sadducees, displeased at
their teaching the people and promulgating by Jesus the re-
3 surrection from the dead, came on them, and laid hands on
4 them, and put them in prison till the next day. For it was now
evening. But many of those who heard the word believed.
And the number of the men became about five thousand.
5 And on the morrow their rulers, and elders, and Scribes at
6 Jerusalem assembled, with Annas the chief priest, and Caia-
7 phas, and John, and Alexander, and as many as were of the
pontifical family; and having set them in the midst, they asked
8 by what power, or by what name, have you done this? Then
Peter being filled with a holy spirit, said to them,

9 Rulers of the people and elders of Israel, if we are this day
10 examined for a good deed done to an infirm man, by what

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*Deut. 18. 15, &c. †Gen. 18. 18. and 22. 18.

means he hath been healed, be it known to you all, and to all
the people of Israel, that by the name of Jesus Christ the Na-
zarene, whom ye crucified—whom God raised from the dead
11 —by him this man standeth before you, perfectly cured.
This is the stone that was rejected by you the builders, which
12 was for the head of the corner.* This cure indeed is by no
other, nor is there any other name under heaven given among
men by which we can be saved."
13 Now when they saw the boldness of Peter and John, and
found that they were illiterate men, and in private stations of
life, they wondered; and recollected their having been with
14 Jesus. And seeing the man who was cured standing with
15 them, they could make no reply. So, having ordered them to
withdraw from the Sanhedrim, they conferred among them-
16 selves, saying, What can we do with these men? For that a
signal miracle hath indeed been done by them, is manifest to
17 all the inhabitants of Jerusalem, and we cannot deny it. But
that it may not spread farther among the people, let us severe-
ly threaten them not to speak any more for this name to
18 any man. So having called them in, they gave them this ge-
neral charge, not to make solemn addresses, nor teach, for the
19 name of that Jesus. But Peter and John in reply to them, said,
Whether it be right in the sight of God to hearken to you ra-
20 ther than to God, judge ye. For we cannot but speak the
21 things which we have seen and heard. So, having further
threatened them, they dismissed them, not finding how to
punish them, because of the people who all glorified God for
22 that which was done. For the man, upon whom this miracle
of healing was performed, was above forty years old. So, be-
23 ing discharged, they went to their brethren and told them all
that the chief priests and the elders had said to them; which
when they heard, they with one accord raised their voice to
24 God and said, O Lord, thou art the God, who madest the
heaven and the earth and the sea, and all that are therein, who
25 by the mouth of thy servant David hast said, "Why did na-
26 tions rage, and tribes meditate vain things?"

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* Ps. 118. 22.

"The kings of the earth combined, and the chiefs assembled together against the LORD and against his ANOINTED.*"
27 For indeed against thy holy Child Jesus whom thou hast
anointed, both Herod and Pontius Pilate, with nations and
28 the tribes of Israel, were gathered together, to do what thy
29 hand and thy council had determinately marked out beforehand to be brought to pass. Now with regard to present occurrences, look down, O Lord, on their threatenings, and ena-
30 ble thy servants to speak thy word with all freedom when thou stretchest forth thy hand for healing; and signs and wonders are done by the name of thy holy child, Jesus. And while they
31 were praying, the place in which they were assembled was shaken. And they were all filled with a Holy Spirit and spoke the word of God with boldness.

32 Now the whole body of the believers were of one heart and one soul. And no one said that any of his goods were his own; but all things were common among them. And the apostles delivered with great power the testimony of the resurrection of
33 the Lord Jesus. And there was great thankfulness among them all; for there was not one indigent person among them: for as
34 many as were proprietors of lands or houses sold them and
35 brought the prices of the things sold, which being laid at the apostles' feet, distribution was made to every one according as
36 any had need. In particular Joses, who by the apostles was surnamed Barnabas, the signification of which is *Son of Consolation*, a Levite, and by birth a Cyprian, having an estate, sold it and brought the money and laid it at the apostles' feet. But
V. there was a certain man named Ananias, who with his wife Sapphira sold an estate and kept back a part of the price, his
2 wife also being privy to it. And having brought a certain part
3 he laid it at the feet of the apostles. Upon which Peter said, Ananias, Why hath Satan filled thy heart that thou shouldst lie to the Holy Spirit, and keep back a part of the price of
4 the land? While it remained, did it not remain thine? And when sold it was still at thine own disposal. Why then hast thou determined this thing in thy heart? Thou hast not lied to

* Ps. 2. 1, &c.

men, but to God. Upon hearing these words Ananias fell
down and expired. And great fear came upon all who heard
6 these things. Then the young men arose and having swathed
7 him, they carried him out and buried him. And about the
space of three hours after, his wife, not knowing what had
8 happened, came in. And Peter said to her, Tell me; did you
9 sell the land for such a price? And she said, Yes, for so
much. Thereupon Peter said to her, How is it that you have
agreed to try the spirit of the Lord? Behold the feet of them
who have buried thy husband are at the door, and they will
10 carry thee out. At that instant she fell at his feet and ex-
11 pired. And the young men coming in found her dead. So
they carried her out and buried her by her husband. And
great fear came upon all the congregation, and upon all that
12 heard these things; and by the hands of the apostles many
signs and wonders were done among the people:

Now they were all with one accord in Solomon's porch,
13 and of the rest no one presumed to join himself to them, but
14 the people magnified them, and believers in the Lord, multi-
15 tudes both of men and women were more and more added so
that in every street they brought out the sick and laid them
on beds and couches, that the shadow of Peter as he went
along might overshadow some of them.

16 But when the multitude also of the cities around flocked
to Jerusalem, bringing the sick and those who were tormented
17 with unclean spirits, who were all cured; the chief priest
rising up, and all his party—the sect of the Sadducees, they
18 were filled with zeal, and laid their hands on the apostles and
19 put them in the common prison. But during the night an an-
gel of the Lord opened the doors of tne prison; and having
20 brought them out said, Go, and having taken your station
in the temple, speak to the people all the words of this life.
21 Upon hearing this they went into the temple about break
of day, and taught. Now when the chief priest was come with
his party and had convened the Sanhedrim and all the elders
of the children of Israel, they sent to the prison to have them
22 brought up. But when the officers went and did not find
them in the prison; they returned and made report, saying,
23 We found indeed the prison shut with all safety, and the

guards without standing before the door; but on opening
24 we found no one within. And while the priest and the captain
of the temple and the chief priests, upon hearing these words,
25 were doubting how this could be, there came one who told
them, saying, Behold! the men whom you put in prison,
26 are standing in the temple and teaching the people. Then
the captain went with the under officers and brought them,
but without violence; for they were afraid of being stoned by
27 the people. And when they had brought them, and set them
before the Sanhedrim, the chief priest asked them, saying,
28 Did we not strictly charge you not to teach for this name?
Yet behold you have filled Jerusalem with this doctrine of
29 yours and wish to bring that man's blood upon us. In reply
to which Peter and the apostles said, We must obey God
30 rather than men. The God of our fathers hath raised up
Jesus, whom ye slew, having caused him to be suspended
31 on a cross—even him, a chief leader and a Saviour, God
hath exalted at his right hand to give repentance to Israel and
32 a remission of sins. And we are his witnesses of these things,
as is also the Holy Spirit which God hath granted to them
who obey him.

33 At hearing this they were cut to the heart, and consulted
34 to put them to death. But there stood up a man in the San-
hedrim—a Pharisee named Gamaliel, a teacher of the law, in
great esteem among all the people; and having moved that
35 the apostles withdraw for a little while, he said to them, "Men
of Israel, take heed to yourselves how you proceed in regard
36 to these men. For some time ago Theudas started up, saying
that he was an extraordinary person, to whom a number of
men, about four hundred, joined themselves. He was destroy-
ed, and all that put confidence in him were broken up and
37 came to nothing. After him started up Judas, the Galilean,
in the days of the enrolment, and drew a great many people
after him. He also perished, and all that put confidence in
38 him were dispersed. Now therefore on this occasion I say
to you, Forbear from meddling with these men, and let them
39 alone: for if this counsel or this work be of men, it will
moulder away. But if it be of God you cannot annul it. Per-
40 adventure you may be found even fighting against God." So

to him they agreed: and having called in the apostles and
scourged them, they charged them not to speak about the
41 name of Jesus and dismissed them. Thereupon they went
from the presence of the Sanhedrim, rejoicing that they were
42 counted worthy to suffer shame for his name. And every day,
both in the temple and at home, they ceased not to teach and
publish the glad tidings, That Jesus is the Christ.
VI. Now in those days, the number of the disciples being
multiplied, there was a murmuring of the Hellenists* against
the Hebrews that their widows were neglected in the daily
2 distribution. Wherefore the twelve having called together
the multitude of the disciples said, It is not proper that we
3 should leave the word of God to attend tables: look out there-
fore, brethren, from among yourselves seven men of good re-
putation, full of a holy spirit and wisdom, whom we may ap-
4 point to this office. And as for us, we will continue in the
constant exercise of prayer, and in the ministration of the
5 word. And this speech pleased the whole multitude. So they
chose Stephen, a man full of faith and a holy spirit, and Phi-
lip and Prochorus and Nicanor and Timon and Parmenias
6 and Nicholas a proselyte of Antioch, whom they set before
the apostles, who having prayed, laid their hands on them.
7 So the word of God spread, and the number of disciples was
greatly multiplied in Jerusalem, and a great multitude of the
priests became obedient to the faith.
8 Now Stephen being full of faith and power performed mi-
9 racles and great signs among the people, and there arose some
of the synagogue of the Libertini, as it was called, and of the
Cyrenians and Alexandrians, and of those of Cilicia and Asia,
10 who disputed with Stephen; but not being able to withstand
the wisdom and spirit with which he spoke, they suborned
11 men to say, We heard him speak *blasphemous words against*
12 *Moses, and against God.* And having stirred up the people
and the elders and the Scribes, they came upon him and seiz-
13 ed him, and brought him to the Sanhedrim, and set up false
witnesses, who said, This man is incessantly speaking blas-

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* Jews who spoke the Greek language.

14 phemous words against this holy place and the law; for we
heard him saying that Jesus the Nazarene will destroy this
place and change the customs which Moses delivered to
15 us. And all who sat in the Sanhedrim, looking stedfastly
at him, beheld his countenance, like the countenance of an
angel.

VII. Then the chief priest said, Are these things so? Upon
which he said,
2 Men, brethren and fathers hearken. The God of the glory
appeared to our father Abraham, when he was in Mesopo-
3 tamia, before he dwelt in Charran, and said to him, Depart
from this country of thine, and from thy kindred, and come
4 to the land which I will shew thee. Thereupon he went from
the land of the Chaldees, and dwelt in Charran; and thence
after his father died, God removed him to this land in which
you now dwell, but gave him no inheritance in it; not even
5 a foot of land. He indeed promised that he would give it to
him for a possession, even to his seed after him, though he
6 then had no child. And God spake thus—That his seed
should sojourn in a strange land and be enslaved and afflicted:
7 four hundred years: and the nation which they shall serve I
will judge, said God, and after that they shall come out and
8 serve me in this place. Then he gave him the covenant of cir-
cumcision. So Abraham begat Isaak, and circumcised him on
the eighth day, and Isaak begat Jacob; and Jacob, the twelve
9 patriarchs. And the patriarchs, being moved with envy, sold
Joseph into Egypt. But God was with him, and delivered him
10 out of all his afflictions, and gave him favour and wisdom in
the sight of Pharao king of Egypt, who appointed him ruler
11 over Egypt, and all his household. And there came a famine
over all the land of Egypt and Chanaan. It was indeed a great
12 affliction and our fathers found no sustenance. So when Jacob
heard that there was corn in Egypt, he sent our fathers the
13 first time; and on their second going down Joseph made him-
self known to his brothers; and Joseph's kindred was made
14 known to Pharao. Then Joseph sent for his father Jacob and
15 all his kindred, amounting to threescore and fifteen souls. So
16 Jacob went down to Egypt and died, he and our fathers, and
were conveyed to Sychem, and deposited in the sepulchre

which Abraham bought for a sum of money of the sons of
[Chet, and in the field bought of*] Emmer the Sychemite.
17 And as the time approached for accomplishing the promise
which God had made with an oath to Abraham, the people in-
18 creased and multiplied in Egypt, until another king arose,
19 who knew not Joseph. This king, mischievously politic against
our family, ill treated our fathers, causing their children to be
exposed that they might not be preserved alive. At this time
20 Moses was born, who was exceeding beautiful, and was nurs-
21 ed up three months in his father's house. Being then exposed,
Pharao's daughter took him up and had him nursed for her
22 own son. So Moses was instructed in all the wisdom of the
Egyptians, and became mighty in council and in actions. And
23 when he was forty years old it came into his mind to visit his
brethren, the children of Israel. And seeing one of them in-
24 jured, he defended him and avenged the injury by killing the
25 Egyptian. Now he supposed that his brethren would under-
stand that by his hand God was about to give them deliver-
26 ance. But they understood not, and on the next day when he
shewed himself to them who were quarrelling and persuaded
27 them to peace, saying, Men, you are brethren, Why do ye
injure one another? He who was doing his neighbour the in-
jury thrust him away, saying, Who made thee a chief and a
28 judge over us? Dost thou mean to kill me as thou didst the
29 Egyptian yesterday? At this speech Moses fled and became
a sojourner in the land of Madiam, where he became the father
30 of two sons. And when forty years were completed, an angel
of the Lord appeared to him in the wilderness at mount Sinai,
31 in a flame of fire in a bush, which when Moses saw, he was
astonished at the vision. And as he was going near to view it,
there came a voice of the Lord to him, "I am the God of thy
32 fathers—the God of Abraham, and the God of Isaak, and the
God of Jacob." Upon which Moses trembled and durst not
33 view it. Then the Lord said to him, Loose the sandals from
34 thy feet, for the place where thou standest is holy ground.

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* These words I have added to supply a line which appears to have been omitted by ancient transcribers.

I have indeed seen the affliction of my people in Egypt, and
have heard their groaning and am come down to deliver them.
Now therefore come, I will send thee to Egypt. This Moses
35 whom they rejected, saying, Who made thee a chief and a
judge—this very person God sent as a chief and a deliverer by
the hand of an angel who appeared to him in the bush—This
36 person brought them out by performing wonders and signs in
37 Egypt and at the Red sea, and in the wilderness, forty years.
This is the very Moses who said to the children of Israel, The
Lord your God will raise up for you, from among your bre-
38 thren, a prophet like me, to him you are to hearken. This is
the person who was in the congregation in the wilderness, with
the angel who spake to him at mount Sinai, and with our fa-
thers; who received living oracles to give to us; to whom our
39 fathers would not be obedient, but rejected him, when with
40 their hearts they turned towards Egypt, saying to Aaron,
Make gods for us to go before us; for as for this Moses who
brought us out of the land of Egypt, we do not know what is
41 become of him. So they made a calf in those days and brought
a sacrifice for the idol, and rejoiced in the works of their own
42 hands. Therefore God turned and gave them up to worship
the host of heaven. As it is written in the book of the Prophets,
"Have you, O house of Israel, offered to me burnt offerings
43 and sacrifices, forty years in the wilderness? You have indeed
taken up the tabernacle of Moloch and the star of your God
Remphan—those types which you have made to worship
them; therefore I will transport you beyond Babylon.*
44 The tabernacle of the testimony was among our fathers in
the wilderness, as he who spoke to Moses had ordered it to be
made according to the pattern which he had seen. This taber-
45 nacle, which our fathers with Joshua received and brought in-
to the territory of the nations which God drove out from be-
fore our fathers, continued till the days of David; who found
46 favour in the sight of God, and made it his petition to find a
47 habitation for the God of Jacob. But it was Solomon who
48 built a house for him. But the Most High dwelleth not in

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* Amos 5. 25, &c.

49 temples made with hands. As the prophet saith, "The hea-
50 ven is my throne, and the earth, my footstool. What sort of a
house will you build for me? saith the Lord. And of what sort
shall be the place of my rest? Did not my hands make all these
things?*"
51 O stiff necked and uncircumcised in heart and ears! Ye do
52 always resist the Holy Spirit. As your fathers did, so do ye.
Which of the prophets have not your fathers persecuted? In-
deed they have slain them who prophesied concerning the
coming of that Righteous one, of whom you have now become
53 the betrayers and murderers—you who have received the law
through ranks of angels, but have not kept it.
54 At hearing this they were cut to the heart and gnashed
55 their teeth at him. But he being full of a holy spirit, having
his eyes fixed towards heaven, beheld the glory of God and
Jesus standing at the right hand of God: whereupon he said,
56 Behold! I see the heavens opened and the Son of man standing
57 at the right hand of God. At which they screamed aloud, and
stopped their ears and rushed upon him with one accord.
58 And having driven him out of the city they stoned him. And
the witnesses laid their mantles at the feet of a young man
named Saul, and stoned Stephen, invoking and saying, Lord
59 Jesus, receive my spirit. Then he kneeled down and cried
60 with a loud voice, O! Lord, charge not this sin to their account;
and having said this he fell asleep.
VIII. Now Saul continued to express satisfaction at his death:
and there was at that time a great persecution against the con-
gregation which was at Jerusalem; and all, except the apos-
tles, were scattered through the regions of Judea and Samaria.
2 While devout men were carrying Stephen to the grave and
making great lamentation for him, Saul was making havock of
3 the congregation. Entering into houses and dragging out men
and women, he committed them to prison.
4 They, however, who were dispersed, went about proclaim-
5 ing the glad tidings of the word; and Philip having come to a
6 city of Samaria, proclaimed to them the Christ. And the

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* Es. 66. 1.

crowds with one accord attended to what were spoken by
Philip, when they heard and saw the signal miracles which he
7 performed. For unclean spirits, with which many were pos-
8 sessed, went out of them with loud outcries: and many paraly-
tic and lame persons were cured. And there was great joy in
that city.

9 Now there was a certain man, named Simon, who had
heretofore practised magical arts in that city and astonished the
nation of Samaria, pretending that he was an extraordinary
10 person, to whom all paid regard, from the least to the greatest,
saying, This man is the great power of God. To him indeed
11 they paid regard because for a long time he had astonished
12 them with his magical arts. But when they believed Philip's
proclamation of the glad tidings concerning the kingdom of
God and the name of Jesus Christ, they were baptized, both
13 men and women. And even Simon himself believed, and be-
ing baptized, he continued steadily with Philip. And seeing
signs and great miracles done, he was astonished.

14 Now when the apostles who were at Jerusalem heard that
Samaria had received the word of God, they sent to them Pe-
15 ter and John, who having gone down, prayed for them that
16 they might receive a holy spirit. For it had not yet fallen on
any of them, and they were only baptized to the name of the
17 Lord Jesus. Then they laid their hands on them and they re-
18 ceived a holy spirit. When Simon saw that by the laying on
of the hands of the apostles the holy spirit was given, he of-
19 fered them money, saying, Give me also this power, that on
whomsoever I lay my hands he may receive a holy spirit.
20 Whereupon Peter said to him, let thy money with thee be for
21 destruction! Because thou hast thought that this free gift of
God may be purchased with money, thou hast no portion nor
share in this matter, for thy heart is not right in the sight of
22 God. Repent therefore of this wickedness of thine; and beseech
God, if indeed this thought of thy heart can be forgiven thee.
23 For I perceive that thou art for bitter gall and for a bond of ini-
24 quity. In reply to which Simon said, Pray ye to the Lord for
me that none of these things which you have mentioned may
come upon me.

25 Now when they had testified and spoken the word of the

Lord, they set out on their return to Jerusalem, and commu-
26 nicated the glad tidings to many villages of the Samaritans. In
the mean while an angel of the Lord spoke to Philip, saying,
Arise and go southward on the road which leadeth down from
Jerusalem to Gaza, namely, the desert road. So he arose and
27 went. And lo! a man of Ethiopia, an eunuch, a grandee of
Candace, the queen of the Ethiopians, who was her high trea-
28 surer, who had come to Jerusalem to worship, and was on his
return, was sitting in a chariot and reading the prophet Esaias.
29 And the Spirit said to Philip, Go near and keep close to that
30 chariot. So Philip ran close up and heard him reading the
prophet Esaias. Whereupon he said, Dost thou understand
31 what thou art reading? To which he replied, How can I un-
32 less some one guide me? Then he invited Philip to come up
and take a seat with him. Now the passage of scripture which
he was reading was this, "He was led as a sheep to slaughter;
and as a lamb before its shearer is dumb, so he openeth not
33 his mouth. In his humiliation his legal trial is taken away.
Who will declare his manner of life? Because his life is taken
from the earth.*"—And the eunuch addressing Philip, said,
34 Of whom, I pray thee, doth the prophet say this? Of himself,
35 or of some other person? Then Philip opened his mouth, and
beginning with this scripture, told him the glad tidings of Je-
36 sus. And as they continued the journey, they came to a cer-
tain water. Whereupon the eunuch said, Behold! here is wa-
ter. What hindereth my being baptized? And Philip said, If
37 thou believest with thy whole heart, it may be done. To which
38 he replied, I believe that Jesus Christ is the son of God. Then
he ordered the chariot to stop. And they both went down in-
to the water, both Philip and the eunuch; and he baptized him.
39 And when they came up out of the water, the spirit of the
Lord conveyed Philip away. And the eunuch saw him no
40 more. For he proceeded on in his journey rejoicing, and
Philip was found at Azotus. And passing on he proclaimed
the glad tidings in all the cities, till he came to Cæsarea.

* Esaias 53. 7, &c.

IX. As for Saul he was still breathing out threatening and
slaughter against the disciples of the Lord. Having gone to the
2 chief priest, he asked letters from him to the synagogues at
Damascus, that if he should find any of this way, whether men
or women, he might bring them bound to Jerusalem. But
3 when he was on the road and drawing near to Damascus, sud-
denly a light from heaven shone around him. And having fal-
4 len on the ground, he heard a voice saying to him, "Saul,
5 Saul, Why persecutest thou me?" And he said, Who art thou,
Lord? And the Lord said, "I am Jesus, whom thou art persecut-
ing. It is hurting thyself to kick against sharp pointed goads."
6 Whereupon he trembling and in amaze, said, Lord, What
wouldst thou have me do? And the Lord said to him, Arise
and go to the city and it will be told thee what thou must do.
7 Now the men who accompanied him were amazed, hearing
8 indeed the sound, but seeing no one. Then Saul arose from
the earth. But as upon opening his eyes he saw nobody, they
9 led him by the hand and brought him to Damascus. And he
was three days without sight, and neither ate nor drank.

10 Now there was in Damascus a certain disciple named Ana-
nias. And to him the Lord said in a vision, Ananias! And he
11 said, Lord, here I am. Then the Lord said to him, Arise and
go to the street, which is called Straight-street, and inquire at
the house of Judas for Saul of Tarsus; for behold he is pray-
12 ing, and hath seen in a vision a man named Ananias, coming
in and laying a hand on him that he may recover sight. Upon
13 which Ananias answered, Lord, I have heard from many con-
cerning this man, how much evil he hath done to thy saints in
14 Jerusalem; and he is here with authority from the chief priests
15 to bind all who invoke thy name. And the Lord said to him,
Go: for this person is a vessel which I have chosen to bear my
name before nations and kings and the children of Israel. For
16 I will shew him what he must suffer for my name. So Ananias
17 went and entered the house, and having laid his hands on him,
said, Brother Saul, The Lord, even Jesus who appeared to thee
on the road as thou camest, hath sent me that thou mayst re-
cover sight and be filled with a holy spirit. Upon this there fell
18 immediately from his eyes something like scales, and instantly
he recovered sight. Then he arose and was baptized; and hav-

19 ing taken some food, he was strengthened. And Saul was some
20 days with the brethren in Damascus, and forthwith, in the sy-
nagogues proclaimed Jesus,* that he is the son of God. At
21 which all that heard were surprised, and said, Is not this he
who made havoc of them at Jerusalem, who invoked that name,
and came hither on purpose to carry such bound to the chief
22 priests? But Saul was strengthened more and more, and con-
founded the Jews who dwelt at Damascus, proving that this
person is the CHRIST.

23 Now when many days were fulfilled, the Jews conspired
24 to kill him; and Saul was apprized of their plot. As they were
25 watching the gates day and night to murder him, the disciples
took him by night and let him down over the wall, lowering
26 him in a basket. And when Saul came to Jerusalem and tried
to associate with the disciples, they were all afraid of him, not
27 believing that he was a disciple. But Barnabas took him and
brought him to the apostles, and told them, how he had on the
road seen the Lord, who had spoken to him; and how he had
spoken boldly in Damascus in the name of Jesus. So he was
28 with them coming in and going out at Jerusalem, and speaking
29 boldly in the name of the Lord Jesus. He spoke also and dis-
puted with the Hellenists, and they attempted to kill him. But
30 when the brethren knew this they brought him down to Cæsa-
rea, and sent him on to Tarsus.

31 Now then the congregations throughout all Judea and Ga-
lilee, and Samaria, were enjoying peace. Being built up and
walking in the fear of the Lord, and the consolation of the ho-
32 ly spirit, they were multiplied. And it came to pass that as
Peter was passing through all, he came down also to the saints
33 who dwelt at Lydda and found there a man, named Æneas,
34 who was paralytic, and had been confined to his bed eight
years. And Peter said to him, "Æneas, Jesus, THE CHRIST,
35 cureth thee. Arise and make thy bed." And he arose imme-
diately. And all the inhabitants of Lydda and Sarona saw him,
and turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha,

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* I have adopted the reading *Jesus*, instead of *Christ*.

(the signification of which in Greek, is Dorcas [a Roe.]) This
woman abounded in good works and in acts of charity. And
37 at this time she fell sick and died. And when they had wash-
ed her, they laid her out in an upper room. And as Lydda
38 was near Joppa, the disciples, hearing that Peter was there,
sent two men to him, intreating him to come to them without
39 delay. Accordingly Peter arose and went with them. And
when he came they took him up to the upper room. And all
the widows stood by him, weeping and shewing the tunicks
and mantles which Dorcas had made while she was with them.
40 Then Peter, having put them all out, kneeled down and pray-
ed, and turning to the body, he said, Tabitha, arise. Up-
on which she opened her eyes, and seeing Peter, sat up. Then
41 Peter giving her his hand, helped her up, and having called the
42 saints and the widows, presented her alive. And this was
known throughout all Joppa, and many believed in the Lord.
43 And after this he continued many days at Joppa with one Si-
mon, a tanner.

X. Now there was at Cæsarea a certain man named Corneli-
2 us, a centurion of that called *the Italian cohort.** He was pious,
and feared God with all his household, and did many acts of
benevolence to the people, and prayed to God continually.
3 About the ninth hour† of the day, he saw plainly in a vision,
an angel of God coming in to him and saying to him, Corneli-
4 us! Upon which he having fixed his eyes on him, and being
terrified, said, Lord! what is it? Then the angel said to him,
Thy prayers and thine acts of benevolence have ascended for
5 a memorial before God. Now therefore send men to Joppa and
6 call for Simon who is surnamed Peter. He lodgeth with one
Simon, a tanner, whose house is by the sea side. He will tell
7 thee what thou must do. So when the angel who spoke to him
was gone, Cornelius called two of his household servants and
a devout soldier of them who waited on him continually, and
8 having related to them the whole affair, he sent them to Joppa.
9 And on the next day while they were on their journey and ap-
proaching towards the city, Peter went up on the house top to

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* See Matthew 27. 27. † That is, three in the afternoon.

10 pray, about the sixth hour.* Now he had become hungry and
wished to take some refreshment; and while it was preparing
he fell into a trance, and saw the heaven opened, and a kind of
11 vessel coming down to him, like a great sheet tied by the four
corners, and let down to the earth, in which were all sorts of
12 four footed beasts of the earth, namely, the wild beasts and the
13 reptiles, and the birds of the air. And there came a voice to
14 him, RISE PETER; KILL AND EAT. Whereupon Peter said,
By no means, Lord. For I have never eaten any thing com-
15 mon or unclean. And a voice said to him a second time, What
God hath cleansed call not thou that common. And this was
16 done thrice, and then the vessel was again taken up into hea-
17 ven. And while Peter was in great doubt, what this vision
which he had seen could mean, behold the men who were sent
by Cornelius, having inquired out Simon's house, stood at the
18 gate, and calling, asked, Doth Simon who is surnamed Peter,
19 lodge here? And while Peter was pondering on the vision, the
spirit said to him, Behold there are three men inquiring for thee.
20 Arise therefore, get thee down and go with them, without any
21 cavilling, for I have sent them. So Peter went down to the men
who were sent to him from Cornelius, and said, Behold I am
he for whom you are inquiring. What is the cause of your
22 coming? They said, Cornelius, a centurion, a righteous man,
and one who feareth God, and is approved by the testimony of
the whole Jewish nation, hath been divinely warned by a ho-
ly angel to send for thee to his house and receive instruction
23 from thee. Peter therefore, having invited them in, entertain-
ed them hospitably, and on the morrow he set out with them.
And some of the brethren who were of Joppa accompanied
24 him. And on the day following they arrived at Cæsarea.
Now Cornelius was waiting for them, having called together
25 his kinsmen and intimate friends. And as Peter was coming
in, Cornelius met him, and prostrating himself at his feet,
26 made obeisance. But Peter raised him up, saying, Rise up:
27 I am but a man. Then conversing with him he went in, and
28 finding many assembled he said to them, You know how

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* Noon, or twelve o'clock.

unlawful it is for a man who is a Jew, to associate with or go
to one of another nation: but God hath shewn me, that I am
29 not to call any man common or unclean. For this cause, when
I was sent for, I came without any hesitation. I ask therefore
30 on what account you have sent for me? Thereupon Corne-
lius said, Four days ago I was fasting till this hour, and at
31 the ninth hour praying in my house. And lo! a man stood
before me in splendid attire, and said, Cornelius, thy prayer
is heard, and thine acts of benevolence are remembered be-
32 fore God; send therefore to Joppa for Simon who is surnam-
ed Peter. He lodgeth at the house of Simon, a tanner, by
33 the sea side. He will come and speak to thee. Therefore I
sent to thee immediately and thou hast done well in coming.
Now therefore we are all here in the presence of God, to hear
all that God hath given thee in charge.

34 Then Peter opened his mouth and said, Of a truth I per-
35 ceive that God is not a respecter of persons; but in every
nation he who feareth him and worketh righteousness is ac-
36 ceptable to him. According to the word which he sent to
the children of Israel, when he published the glad tidings of
37 peace by Jesus Christ, He is Lord of all. You know the affair
which is spread through all Judea, taking its rise from Galilee
after the baptism which John proclaimed respecting Jesus—
him from Nazareth—how God anointed him with a holy
38 spirit and power. Him who went about doing good, and heal-
39 ing all who were oppressed by the devil; for God was with
him, and we are witnesses of all that he did both in the coun-
40 try of the Jews, and in Jerusalem.—Him, whom they slew,
suspending him on a cross—even him God raised up the
third day, and granted him to become manifest, not to all the
41 people, but to witnesses who were pre-appointed by God—to
us who have eaten, and drunk with him after he arose from
42 the dead. And he commanded us to proclaim to the people
and testify that he is the one determinately pointed out by God
43 to be the judge of the living and the dead. To him all the
prophets bear witness, that every one who believeth in him,
shall receive remission of sins by his name.

44 While Peter was yet speaking these words the holy spirit
45 fell on all them who heard this word. Whereupon all the cir-

cumcised believers who had come with Peter were astonished
that the gift of the holy spirit was poured out upon the Gen-
46 tiles also. For they heard them speaking in divers languages
47 and magnifying God. Then Peter addressed them saying,
Can any one on any account forbid water, that these should
not be baptized who have received the holy spirit in the same
48 manner as even we did? So he ordered them to be bapti-
zed in the name of the Lord. Then they intreated him to stay
some days.

XI. Now the apostles and the brethren who were in Judea
heard that the Gentiles also had received the word of God.
2 So when Peter went up to Jerusalem, they of the circumci-
3 sion cavilled at him, saying, Thou hast gone to men who
4 are uncircumcised, and hast eaten with them. Thereupon
5 Peter stated to them the whole affair in order from the begin-
ning, saying, I was praying in the city Joppa, and in a trance
I saw a vision, a kind of vessel coming down, like a great
sheet let down by the four corners, out of heaven, and it
6 came close to me. On which when I fixed mine eyes, I ob-
served and saw the four footed beasts of the earth, namely
7 the wild beasts and the reptiles, and the birds of the air;
and I heard a voice saying to me, Rise, Peter; kill and eat.
8 But I said, By no means, Lord; For nothing common or
9 unclean hath ever entered my mouth. Thereupon a voice
from heaven addressed me a second time, saying, What God
10 hath cleansed, call not thou that common. Now this was done
11 three times, then all were drawn up again into heaven. And
lo! at that instant three men arrived at the house where I was,
12 who were sent to me from Cæsarea. And the spirit com-
manded me to go with them without any scruple. Now there
13 went with me these six brethren. And when we came to the
house of the man, he told us how he had seen in his house,
the angel standing and saying to him, Send men to Joppa for
14 Simon, surnamed Peter, who will dictate to thee matters by
15 which thou and all thy household shall be saved. And when
I had begun to speak, the holy spirit fell upon them as it did
16 upon us at the beginning. Then I remembered the word of
the Lord how he said, John indeed baptized in water, but ye
17 shall be baptized in a holy spirit. If then God granted the

same free gift to them as to us, who believed in the Lord
18 Jesus Christ, who was I, that I should obstruct God? Hav-
ing heard this they acquiesced and glorified God, saying,
God hath then indeed granted to the Gentiles repentance
unto life.

19 Now they who had been dispersed by reason of the dis-
tress which arose about Stephen, had travelled as far as Phœ-
nicia and Cyprus and Antioch, speaking the word to none but
20 Jews only. But there were some of them, men of Cyprus and
Cyrene, who went into Antioch and spoke to the Greeks,*
21 proclaiming the glad tidings of the Lord Jesus. And the hand
of the Lord was with them, and a great number believed and
turned to the Lord.

22 When the report of this reached the ears of the congregation
which was at Jerusalem, they sent forth Barnabas to go as far
23 as Antioch. And when he came and saw the grace of God,
he was filled with joy and exhorted them all to adhere to
24 the Lord with a firm determination of heart. Because he was
a good man and full of a holy spirit and faith, therefore a con-
25 siderable multitude was added to the Lord. Upon which Bar-
nabas went to Tarsus to seek Saul. And having found him
26 he brought him to Antioch. And for a whole year they as-
sembled with this congregation, and taught a considerable
multitude. And the disciples at Antioch first got the name of
Christians.

27 And in those days there came down prophets from Jeru-
28 salem to Antioch. And one of them named Agabus rising up
signified by the spirit that there would very soon be a great
famine throughout the whole inhabited land, which accord-
29 ingly came to pass in the days of Claudius Cæsar. Where-
upon the disciples determined, every one according to his abi-
30 lity to send relief to the brethren who dwelt in Judea. And
this they did, sending it to the elders by the hands of Barna-
bas and Saul.

XII. Now about that time Herod the king stretched forth his

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* I adopt the reading of those manuscripts which have Greeks not Hellenists.

hands to afflict some of the congregation, and slew with the
sword James the brother of John. And as he saw that this
2 pleased the Jews, he proceeded to apprehend Peter also. But
3 as this was during the days of unleavened bread, when he had
apprehended him he put him in prison, committing him to
4 the custody of four quaternions of soldiers, intending to bring
5 him out to the people after the passover. So Peter was kept
in prison; and there was earnest prayer to God made for him
6 by the congregation. And when Herod was about to bring
him forth, on that very night, as Peter was sleeping between
two soldiers, being bound with two chains; and the guards be-
fore the door were keeping watch, behold an angel of the
7 Lord suddenly appeared, and a light shone in the prison. And
touching Peter's side he roused him up, saying, Arise quickly.
Upon which his chains dropped from his hands. Then the an-
8 gel said to him, Gird thyself and put on thy sandals; and when
he had done so, then he saith to him, Throw thy mantle around
9 thee and follow me. So going out, he followed him, but did
not know that what was done by the angel was real, but thought
10 he saw a vision. And having passed the first and second
guard, they came to the iron gate leading into the city, which
opened to them of its own accord. So, going out, they pro-
ceeded on through one street, and suddenly the angel left him.
11 Then Peter coming to himself, said, Now I know certainly
that the Lord hath sent his angel and delivered me out of the
hand of Herod, and from all the expectation of the Jews. Then,
12 upon recollection, he went to the house of Mary the mother
of John, surnamed Mark, where many were assembled and
13 praying. And when Peter knocked at the door of the gateway,
14 a servant maid named Rhoda, went to inquire who was there.
But knowing Peter's voice, she, for joy, did not open the gate,
15 but ran and told that Peter was at the gate. Upon which they
said to her, Thou art mad. But she confidently affirmed that
it was certainly so: then they said, It is his angel. As Peter
16 continued knocking, they opened the gate, and upon seeing
17 him, were extremely surprised. But he having beckoned to
them with his hand to be silent, related to them how the Lord
had brought him out of prison, and said, Tell this to James

and the brethren. Then departing, he went to another place.
18 Now as soon as it was day there was no small disturbance
among the soldiers, What was become of Peter. And Herod
19 having caused search to be made for him, and not finding him,
after examining the guards, he ordered them to be led away
to execution. Then departing from Judea, he went down to
20 Cæsarea and resided there. Now Herod was meditating a war
against the Tyrians and Sidonians; but they with one accord
waited on him, and having made Blastus the king's chamber-
lain their friend, they sued for peace, because their country was
21 subsisted by that of the king. And on a set day Herod arrayed
in robes of state and seated on the throne, made a speech to
22 them, upon which the people shouted, It is the voice of a
23 god and not of a man! And instantly an angel of the Lord
smote him, because he gave not God the glory. And being
gnawed by worms he died.
24 Still the word of God increased and was multiplied; and
25 Barnabas and Saul, having fully performed their service, had
returned from Jerusalem, taking with them John who was
XIII. surnamed Mark. Now there was in the congregation at
Antioch, certain prophets and teachers, namely, Barnabas and
Symeon called Niger, and Lucius the Cyrenian, and Mana-
em, who had been brought up with Herod the tetrarch, and
2 Saul. And whilst they were ministering to the Lord, and fast-
ing, the holy spirit said, Set apart for me Barnabas and Saul,
3 for the work to which I have called them. So having fasted
and prayed, and laid their hands on them, they dismissed them.
4 They then being sent forth by the holy spirit, went down to
Seleucia, and thence sailed to Cyprus. And arriving at Sala-
5 mis, they proclaimed the word of God in the synagogues of
the Jews. And they had John for their attendant. And having
6 traversed the island till they came to Paphos, they found there
7 a magian, a false prophet, a Jew whose name was Barjesus.
He was with the proconsul Sergius Paulus, a man of under-
standing, who had sent for Barnabas and Saul, and desired to
8 hear the word of God. But Elymas the *Magian*, (for thus his
name is translated) set himself against them, endeavouring to
9 divert the proconsul from the belief. Upon which Saul, who
is also called Paul, being filled with a holy spirit, and having

10 his eyes fixed upon him, said, O! full of all deceit and of all wick-
edness, son of the devil, enemy of all righteousness; wilt thou
11 not cease to pervert the right ways of the Lord! Now there-
fore behold the hand of the Lord is upon thee, and thou shalt
be blind and shalt not see the sun for a season. And instantly
12 there fell upon him a mist and darkness. And groping about
he sought some to lead him by the hand. Then the procon-
sul, upon seeing what was done, believed, being struck with
awe at the doctrine concerning the Lord.

13 Now Paul and his company, having taken their departure
from Paphos, came to Perga in Pamphylia; but John having
14 withdrawn from them, returned to Jerusalem. They, howe-
ver, went on from Perga and came to Antioch, in Pisidia, and
going into the synagogue on the sabbath day, they sat down.
15 And after the reading of the law and the prophets, the rulers
of the synagogue sent to them, saying, Men, brethren, if you
have any word of consolation to the people, deliver it. Where-
16 upon Paul stood up and beckoning with his hand for attention,
17 said, Men of Israel and ye who fear God, hearken! The God
of the people Israel chose our fathers and exalted the peo-
ple when they sojourned in the land of Egypt, and with an up-
lifted arm brought them out of it; and for the space of about forty
18 years bore with their behaviour in the wilderness. And having
19 destroyed seven nations in the land of Chanaan, he distributed
20 their land among them. And after these things, which took
up about four hundred and fifty years, he gave them judges
21 till Samuel the prophet. But from that time they desired a
king, and God gave them Saul, the son of Kis, a man of the
tribe of Benjamin, Forty years. Then having removed him,
22 he raised up for them David to be king, to whom he gave this
testimony, "I have found David the son of Jesse, a man ac-
cording to my heart, who will execute all my orders.*" Of his
23 seed God hath, according to promise, raised up for Israel a
24 saviour, namely Jesus, before whose appearance John pro-
claimed a baptism of reformation to all the people of Israel.
25 And as John was fulfilling his course, he said, I am not he

* Sam. 13. 14. and Ps. 89. 20.

whom you suppose me to be; but behold he is coming after me,
the latchet of whose shoe I am not worthy to untie.
26 Men, brethren, children of the race of Abraham, and those
27 among you, who fear God, to you the word of this salvation
is sent. For the inhabitants of Jerusalem and their chiefs, not
knowing him, have indeed by condemning him fulfilled the
words of the prophets which are read every sabbath day.
28 Though they found no cause of death, they demanded of Pi-
29 late that he should be executed. And when they had accom-
plished all that was written concerning him, he was taken
down from the cross and laid in a tomb. But God raised him
30 from the dead, and for many days he appeared to them who
31 came up with him from Galilee to Jerusalem. They are his
32 witnesses to the people. And we proclaim to you the glad
tidings with respect to the promise made to the fathers, *That
God hath fulfilled it to us their children by raising up Jesus*, even
33 as it is written in the second psalm, "Thou art my son, this
34 day I have begotten thee"—*and that he hath raised him from
the dead never more to return to corruption*, as he said, "I will
35 give you the gracious promises to David which are faithful:*
and therefore, in another place, he saith, "Thou wilt not suf-
36 fer thy holy one to see corruption.†" For David indeed, hav-
ing in his generation answered the purpose of God, went to
37 rest and was laid with his fathers, and saw corruption; but he
whom God raised up did not see corruption.
38 Be it known therefore to you, Men, brethren, that by this
person remission of sins is proclaimed to you; and that by him
39 every one who believeth is acquitted from all those sins, from
which you could not be acquitted by the law of Moses. Take
40 heed therefore that what is said in the prophets may not come
41 upon you—"Behold ye despisers, and express your amaze
and vanish. For I am working a work in your days, which
you will not believe, though one tell you.‡"
42 And on their going out of the synagogue of the Jews, the
Gentiles intreated that these things might be spoken to them,
43 in the interim, till the next sabbath. And when the syna-

* Es. 35. 3. † Ps. 16. 10. ‡ Habak. 1. 5.

gogue broke up, many of the Jews and of the devout prose-
lytes followed Paul and Barnabas, who spoke to them and ex-
44 horted them to persevere in the grace of God. And on the
45 next sabbath almost the whole city was assembled to hear the
word of God. But when the Jews saw the crowds they were
filled with zeal and contradicted what was spoken by Paul; con-
46 tradicting and reviling. Whereupon Paul and Barnabas with
great freedom of speech said, It was necessary that the word of
47 God should be first spoken to you. But since you reject it,
and judge yourselves unworthy of this everlasting life, behold
we turn to the Gentiles; for thus the Lord hath commanded
us, "I have set thee for the light of nations, that thou mayst
be for salvation to the remotest parts of the earth.*"

48 Upon hearing this, the Gentiles rejoiced and glorified the
49 word of the Lord; and as many as were fitly disposed for ever-
lasting life, believed. And the word of the Lord spread through
50 that whole region. But the Jews stirred up the devout women,
even such as were women of rank, and the leading men of the
city, and raised a persecution against Paul and Barnabas, and
51 expelled them out of their territories. Upon which they having
shaken off the dust of their feet against them, went to Iconium.

52 Now the disciples were filled with joy and a holy spirit,
XIV. and at Iconium they went in the same manner to the
synagogue of the Jews, and spoke so that a great number both
2 of Jews and Greeks believed. But the disbelieving Jews stir-
red up and disaffected the minds of the Gentiles against the
3 brethren. They, however, staid there a considerable time,
speaking boldly for the Lord who gave attestation to the word
of his grace, and granted signs and miracles to be done by
4 their hands. So the multitude of the city were divided, some
5 siding with the Jews, and some with the apostles. But as a
violent attempt was going to be made, both by the Gentiles and
6 Jews, with their chiefs, to assault and stone them, they hav-
ing intelligence of it, fled to the cities of Lycaonia—to Lystra
7 and Derbe, and the region around; and proclaimed the glad
tidings there.

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* Esaias 49. 6.

8 Now at Lystra there sat a man who had no use of his feet,
9 being a cripple from his birth, who had never walked. This
man was listening to Paul speaking, who fixing his eyes upon
him, and perceiving that he had faith to be healed, said with a
10 loud voice, Stand upright on thy feet. Upon which he leaped
11 up and walked. When the people saw what Paul had done,
they lifted up their voice, and, in the Lycaonian dialect, said,
"The Gods are come down to us in the likeness of men." And
12 they called Barnabas, Jupiter: and Paul, Mercury; because he
13 was the chief speaker. And the priests of Jupiter's temple
which was before their city, brought bulls with garlands to
14 the gates, and together with the multitude, desired to offer a
sacrifice. But the apostles Barnabas and Paul, hearing of this,
rent their clothes and ran in among the crowd, crying out and
15 saying, Men, why do ye these things? We are only frail mor-
tals like yourselves, proclaiming to you to turn from these va-
nities to the living God, who made the heaven and the earth,
16 and the sea, and all the things which are therein; who in the ages
17 past suffered all the nations to walk in their own ways, though at
the same time he did not fail to give an evidence of himself, by
conferring favours, giving us rain from heaven and fruitful
18 seasons, filling our hearts with food and gladness. And with
such speeches as these, they, with difficulty, restrained the peo-
19 ple from offering them a sacrifice. But there came thither
some Jews from Antioch and Iconium, who, having gained
over the populace and stoned Paul, dragged him out of the
20 city, supposing him dead. But while the disciples were around
him, he arose and went into the city. And on the morrow he
21 departed with Barnabas to Derbe. And when they had pro-
claimed the glad tidings in that city, and made a considerable
number of disciples, they returned to Lystra, and Iconium,
22 and Antioch, establishing and confirming the souls of the dis-
23 ciples, and exhorting them to continue in the faith. And be-
cause we must enter into the kingdom of God through many
afflictions; they therefore appointed elders for them in every
congregation, and having fasted and prayed, they recom-
24 mended them to the Lord in whom they believed. Then pass-
25 ing through Pisidia, they came to Pamphilia. And having spo-
26 ken the word in Perga, they went down to Attalia, and thence

sailed to Antioch, from which place they had been delivered
up to the grace of God, for the work which they had now ac-
complished.
27 And on their arrival they assembled the congregation and
told them all that God had done with them; and that he had
opened the door of faith for the Gentiles.
28 Now when they had continued there a considerable time
XV. with the disciples, there came down from Judea some
persons who taught the brethren, "Unless you be circumcised
2 after the manner of Moses, you cannot be saved." Where-
upon, as there arose a dissention, and Paul and Barnabas had
no small debate with them, they determined that Paul and
Barnabas, and some from among themselves, should go up to
the apostles and elders at Jerusalem, about this question.
3 They therefore, being forwarded on their journey by the con-
gregation, passed through Phœnicia and Samaria; and by
declaring fully the conversion of the Gentiles, they gave great
4 joy to all the brethren. And when they arrived at Jerusalem
they were well received by the congregation, particularly by
the apostles and elders, and they gave an account of all that
5 God had done by them. Thereupon some of the sect of the
Pharisees who believed, rose up and said, that it was neces-
sary to circumcise those, and order them to keep the law of
6 Moses. And the apostles and elders were convened to deli-
7 berate on this matter. And after much debate, Peter arose,
and said to them, Men, brethren, you know that a good while
ago, God made choice among us that by my mouth the Gen-
tiles should hear the word of these glad tidings and believe.
8 And God who knoweth the heart, bare witness for them, giv-
9 ing them the holy spirit in the same manner as he did to us;
and made no distinction between us and them, purifying their
10 hearts by belief. Now therefore why do ye try God, to put
upon the neck of the disciples, a yoke which neither our fa-
11 thers nor we are able to bear; but we trust that we shall be
saved by the favour of the Lord Jesus Christ, in the same
12 manner as they do. Upon this the multitude were silent and
heard Barnabas and Paul, relating all the signs and wonders
13 which God hath done among the Gentiles by them. And when
14 they had done speaking, James answered and said, Men, bre-

thren, hearken to me, Simeon hath related how God first
looked down on the Gentiles, to take from among them a
15 people for his name. And with this the words of the prophets
16 agree, as it is written. "After this I will return and rebuild
the tabernacle of David which hath fallen—I will rebuild
those parts of it which have fallen to decay, and those parts of
17 it which have been demolished, and raise it up again, that the
rest of mankind may seek the Lord—even all the nations
who are called by my name, saith the Lord who doth all these
18 things.*" To God all his works are known from eternity;
19 therefore it is my judgment not to disquiet those of the Gen-
20 tiles who turn to God; but to enjoin them to abstain from
21 the pollutions of idols, and fornication, and what is strangled,
and blood, because from generations of old Moses hath in
every city them who preach him, being read in the synagogue
every sabbath.

22 It was then determined by the apostles and elders, when
they with the whole congregation had chosen chief men from
among them, to send with Paul and Barnabas to Antioch, Ju-
das, who is surnamed Barsabas, and Silas, leading men among
23 the brethren, by whom they wrote the following letter. "The
apostles and the elders and the brethren, to the brethren from
24 among the Gentiles in Antioch, and Syria and Cilicia, greeting.
As we have heard that some who went out from among us have
troubled you with discourses, unsettling your minds, saying,
You must be circumcised and keep the law, though we gave
25 them no such injunction, we being all of one mind determin-
ed that after making a choice, we would send men to you with
26 our beloved Barnabas and Paul, men who have hazarded their
27 lives for the name of our Lord Jesus Christ: we have there-
fore sent Judas and Silas, who by word of mouth will tell you
28 the same things. For it hath seemed good to the holy spirit
and to us to lay upon you, over and above the things abso-
29 lutely necessary, no more burden than these.—To abstain
from things offered to idols, and blood, and what is strangled,
and fornication, from which you will do well to keep your-
selves. Farewell."

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*Amos 9. 11, &c.

30 So they being despatched came to Antioch and assem-
31 bling the multitude, delivered the letter, and when they had
32 read it, they rejoiced for the consolation. And as Judas and
Silas were themselves also teachers, they with many dis-
33 courses exhorted the brethren, and established them. And
having tarried some time they had leave to depart with peace
34 from the brethren to the apostles. But Silas thought proper
35 to continue there. Paul also, and Barnabas, continued at Anti-
och, teaching and publishing with many others the glad tidings
of the word of the Lord.

36 And after some days Paul said to Barnabas, Let us, I pray
thee, return and visit our brethren in every city where we
have published the word of the Lord, to see how they do.
37 And Barnabas advised to take along with them, John sur-
38 named Mark. But Paul did not think it proper to take along
with them one who had quitted them in Pamphylia, and had
39 not gone with them to the work. There was therefore a sharp
dispute, so that they separated one from the other. And Bar-
nabas took Mark and sailed to Cyprus.

40 As for Paul, having chosen Silas and being commended
by the brethren to the favour of God, he set out and passed
through Syria and Cilicia, establishing the congregations and
XVI. then went down to Derbe and Lystra. And behold
there was there a certain disciple, named Timothy, whose
2 mother was a believing Jewess, but his father was a Greek. He
3 was well spoken of by the brethren in Lystra and Iconium. This
man Paul wished to go with him. So he took and circum-
cised him because of the Jews who were in those places, for
4 they all knew that his father was a Greek. And as they passed
through the cities they delivered to their keeping the deter-
minations of the apostles and elders who were at Jerusalem.
5 So the congregations were established in the faith, and grew
daily more and more numerous.

6 Now when they had passed through Phrygia and Galatia,
(having been restrained by the holy spirit from speaking the
7 word in Asia proper) coming towards Mysia, they attempted
8 to go to Bithynia, but the spirit did not permit them. So pass-
ing by Mysia, they went down to Troas. And a vision ap-
9 peared to Paul in the night—it was a certain man, a Macedo-

nian, standing and intreating him, and saying, Cross over to
10 Macedonia and help us. Therefore as he saw this vision, we
immediately endeavoured to go to Macedonia, concluding
from it, that the Lord called us to publish the glad tidings to
11 them. So, embarking at Troas, we sailed directly to Samo-
thracia, and the next day to Neapolis, and thence to Philippi,
12 which is a city of the first district of Macedonia, a Roman colo-
ny. And in this city we continued several days, and on the
13 sabbath day we went out of the city to the river side, where
there was an established place of prayer,* and sat down and
14 spoke to the women who had assembled. And a certain wo-
man, named Lydia, a dealer in purple, of the city of Thyati-
ra, a worshipper of God, was listening. The Lord had opened
her heart to attend to the things which were spoken by Paul.
15 And when she and her household were baptized, she intreat-
ed us saying, If you have judged me to be faithful to the Lord
16 come and lodge at my house. So she prevailed upon us. And
it came to pass, as we were going to the oratory, we were
met by a certain female slave who had a spirit of Python, and
17 who brought her masters much gain by divining. This girl,
following Paul and us, cried, saying, These men are the ser-
18 vants of the most high God. They are telling us the way of
salvation. And this she did for many days. At length Paul,
being troubled, turned and said to the spirit, I command thee,
in the name of Jesus Christ, to go out of her. And at that in-
19 stant it went out. When her masters saw that the hope of their
gain was gone, they laid hold of Paul and Silas and dragged
them to the forum, before the magistrates. And having set
20 them before the generals of the army, they said, These men,
21 being Jews, trouble this city of ours exceedingly, and teach
customs which it is not lawful for us, who are Romans to re-
22 ceive or practise. Upon this the populace rose up together
23 against them; and the generals ordered them to be stript and
beaten with rods. And having inflicted on them many stripes,
they committed them to prison, charging the jailor to keep
24 them safely. He having received such a charge, thrust them

* Literally, a proseucha or oratory.

25 into the inner prison, and secured their feet in the stocks. And
about midnight Paul and Silas, having prayed, sung a hymn
26 to God; and the prisoners heard them. And suddenly there
was a great earthquake, so that the foundations of the prison
were shaken, and all the doors were instantly opened, and the
27 fetters of all dropped off. Upon which the jailor awaking, and
seeing the doors of the prison open, drew his sword and was
just going to kill himself, thinking that the prisoners had es-
28 caped. But Paul cried with a loud voice, saying, Do thyself
29 no harm, for we are all here. Thereupon, calling for lights, he
ran in, and being in a tremour, prostrated himself before Paul
30 and Silas, and having brought them out, said, O sirs, What
31 must I do to be saved? And they said, Believe in the Lord
Jesus Christ, and thou shalt be saved, thou and thy household.
32 Then they spoke the word of the Lord to him, and to all that
33 were in his house. And he taking them that very hour of the
night, washed their stripes; and he and all his family were im-
34 mediately baptized. Then conducting them up to his house,
he spread a table and rejoiced with all his family for having
35 believed in God. And in the course of the day the generals sent
36 the lictors, saying, Dismiss those men, When the jailor made
37 this report to Paul, The generals have sent that you may be dis-
charged; now, therefore, depart and go in peace; Paul said to
them, Having scourged us publicly without a trial, men who
are Roman citizens, they have cast us into prison, and now dis-
38 charge us privately! No. Let them come themselves and take
us out. When the lictors reported these words to the gene-
rals, they were terrified, hearing that they are Romans. So
39 they came and comforted them, and having taken them out,
intreated them to leave the city.

40 Now when they came out of prison, they went to Lydia's,
XVII. where seeing the brethren, they comforted them and
departed; and passing through Amphipolis and Apollonia,
they came to Thessalonica, where there was a synagogue of
2 the Jews. And according to his custom, Paul went in among
them; and for three sabbaths discoursed to them from the
3 scriptures, opening and stating that the Christ was to suffer
and rise from the dead, and that this Jesus whom I announce
4 to you is THE CHRIST. And some of them were convinced,

and associated with Paul and Silas; and a great multitude of
the devout Greeks; and of women of distinction not a few.
5 But the disbelieving Jews, affecting zeal, and collecting some
ill disposed men of the lowest class, raised a mob and set the
city in an uproar; and besetting Jason's house, sought to bring
6 them out to the people; but not finding them, they dragged
Jason and some brethren before the magistrates of the city,
crying out, Those men who have turned the world upside
7 down, are come here also; and Jason hath harboured them,
though they all act contrary to the decrees of Cæsar, saying,
8 There is another king, one Jesus. So they alarmed the multi-
9 tude and the magistrates, who heard these things; and these
having taken security of Jason and the rest, dismissed them.
10 Now the brethren had immediately sent away Paul and
Silas by night to Berea, where being arrived, they went into
11 the synagogue of the Jews. Now these were of a more gene-
rous disposition than those of Thessalonica. They received the
word with all readiness, daily examining the scriptures whe-
12 ther these things were so, and accordingly many of them be-
lieved, and of the Grecian women of rank, and of the men not
13 a few. But when the Jews of Thessalonica knew that the word
of God was proclaimed by Paul at Berea, they came thither
14 also and set the populace in a ferment; upon which the brethren
immediately sent away Paul towards the sea. But Silas and
15 Timothy continued there. Now they who attended Paul con-
ducted him to Athens, and having received his orders for
Silas and Timothy to come to him with all speed, they departed.
16 And while Paul was waiting for them at Athens, his spi-
rit within him was greatly troubled, when he saw the city
17 overspread with idols. Therefore he discoursed in the syna-
gogue to the Jews and proselytes, and in the forum daily to
18 them who met him. And while some of the epicurean and sto-
ic philosophers* were conferring with him, some said, "What

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* The *Epicureans* denied a divine Providence, and held the world to be merely the effect of chance, asserting pleasure to be man's chief good, and limiting his existence to the present state. The *Stoics* maintained the doctrine of an universal necessity, and proudly exalted their wise men.

would this retailer of scraps say?" And others, "He appeareth
to be a proclaimer of strange deities." Because he proclaimed
19 the glad tidings of Jesus and the resurrection, therefore they
took hold of him and brought him to the Areopagus,* say-
ing, May we know what this new doctrine is which is spoken
20 by thee. For thou bringest some strange things to our ears.
21 We wish therefore to know what these things mean. Now all
the Athenians, and the foreigners who reside among them,
spent their leisure time in nothing else but in telling and hearing
22 news. Paul then being placed in the midst of the Areopagus,
said,

Men of Athens, I perceive from every thing I see, that
you are exceedingly addicted to the worship of demons. For
23 as I passed along and beheld the objects and instruments of
your devotion, I found an altar with this inscription, To THE
UNKNOWN GOD. Him, therefore whom you worship without
24 knowing him, I announce to you. He is the God who made the
world and all the things which are therein. He is the Lord of
heaven and earth. He dwelleth not in temples made with hands;
nor is he served by the hands of men, as needing any thing.
25 He is the giver of life and breath, and of all things, to all, and
26 hath made of one blood the whole nation of men to inhabit the
whole face of the earth, having marked out times previously
arranged in order, and the boundaries of their habitation, for
27 them to seek the Lord if haply they might feel, and find him,
though he indeed is not far from any one of us. For in him we
28 live and are moved and exist—as some also of your own po-
29 ets have said, "For we his offspring are." Being therefore the
offspring of God, we ought not to imagine the Deity to be like
gold, or silver, or stone, wrought by the art and contrivance
30 of man. God indeed having overlooked the ages of this igno-
rance; now maketh proclamation to all men every where to re-
31 form, because he hath appointed a day in which he will judge
the world righteously, by a man whom he hath pointed out:
of which he hath given assurance to all men, by raising him
from the dead.

* The supreme court at Athens.

32 When they heard of the resurrection of the dead, some
33 made a jest of it; and some said we will hear thee again on
34 this subject. On which Paul went out from among them.
But some men of rank adhered to him and believed, among
whom was Dionysius, a member of the Areopagus; also a wo-
man of rank, named Damaris, and others with them.
XVIII. After this Paul departed from Athens and went to
2 Corinth, where finding a certain Jew, named Aquilas, a native
of Pontus, who had lately come from Italy with his wife Pris-
cilla, because Claudius had commanded all the Jews to depart
3 out of Rome, he went to them; and being of the same trade,
lived and wrought with them; for they were tentmakers.
4 And every sabbath day he discoursed in the synagogue, and
5 conciliated the affections both of Jews and Greeks. But when
Silas and Timothy were arrived from Macedonia, Paul was
6 enrapt by the spirit, testifying to the Jews that Jesus is THE
CHRIST. And upon their setting themselves against this, and
using abusive language, he shook his garments, and said to
7 them, Your blood is on your own head. I am clear. Hence-
forth I will go to the Gentiles. So having left them, he went to
the house of a certain person named Justus, a worshipper of God,
8 whose house was adjoining to the synagogue. Now Crispus,
the ruler of the synagogue, with all his household, believed
in the Lord: and many of the Corinthians, when they heard,
9 believed and were baptized. And in a vision by night, the
10 Lord said to Paul, Be not afraid, but speak, and keep not si-
lence; for I am with thee; and no one shall set upon thee to hurt
11 thee: for I have much people in this city. So he continued
there a year and six months, teaching among them the word
of God.

12 Now when Gallio was proconsul of Achaia, the Jews with
13 one accord rose against Paul and brought him to the tribunal,
14 saying, This person persuadeth men to worship God, contrary
to the law. And when Paul was about to open his mouth, Gal-
lio said to the Jews, If it were indeed some act of injustice or
malicious villainy, I could with reason, O Jews, bear with you.
15 But if it is a question about a word, or names, or your law,
you may look to it yourselves; for I will not be a judge of such
16 matters. So he drove them from the tribunal. Then all the
17 Greeks took Sosthenes the ruler of the synagogue, and beat

him before the tribunal. But Gallio did not concern himself in
the affair.
18 After this Paul having continued there a considerable time
longer, took leave of the brethren and sailed to Syria, and
with him Priscilla and Aquilas, having shaved his head at
Cenchrea, for he had a vow: and touching at Ephesus he left
19 them there. He indeed having gone to the synagogue dis-
20 coursed to the Jews; but though they requested him to tarry
21 longer with them he would not consent, but took his leave of
them, saying, I must by all means keep the ensuing festival
at Jerusalem. But I will come back to you again, if God per-
22 mit. So, sailing from Ephesus he arrived at Cæsarea; and
23 having gone up and saluted the congregation, he went down
to Antioch where he spent some time, and then departed and
passed successively through Galatia and Phrygia, establishing
all the disciples.
24 In the mean while a certain Jew named Apollos, born
25 at Alexandria, an eloquent man, had come to Ephesus. This
man being well versed in the scriptures, had been instructed
in the way of the Lord, and being fervent in spirit, he spoke
and expounded accurately the passages concerning the Lord,
26 being acquainted only with the baptism of John. And when
he began to speak boldly in the synagogue, Aquilas and Pris-
cilla, having heard him, took him home and explained to him
27 more accurately the way of God. And as he was desirous to
go to Achaia, the brethren encouraged him and wrote to the
disciples to receive him. And being arrived there he by his
28 gift greatly assisted them who had believed, for he strenuously
confuted the Jews in public, shewing by the scriptures that
Jesus is THE CHRIST.
XIX. Now while Apollos was at Corinth, Paul having passed
through the upper provinces came to Ephesus, where finding
2 certain disciples he said to them, Did you receive a holy spirit
when you believed? Upon which they said to him, We have
3 not so much as heard that a holy spirit is [received.*] There-

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* The answer is elliptical, and to be filled up with the word *received*.

upon he said to them, To what then were ye baptized? And
4 they said, To the baptism of John. Then Paul said, John in-
deed baptized the baptism of reformation, telling the people
that they should believe in one coming after him, namely in
5 Jesus THE CHRIST. Upon hearing this they were baptized
6 to the name of the Lord Jesus; and Paul having laid his
hands on them, the holy spirit came upon them and they spoke
7 with tongues and prophesied. Now they were in all about
twelve men.

8 Now having gone to the synagogue he spoke boldly for
three months, reasoning and recommending the things con-
9 cerning the kingdom of God. But as some were stubborn
disbelievers and continued to revile the way before the mul-
titude, he withdrew from them and separated the disciples,
10 discoursing daily in the school of one Tyrannus. And this
he continued to do for the space of two years, so that all the
inhabitants of Asia, both Jews and Greeks, heard the word
11 of the Lord Jesus. And God wrought extraordinary miracles
12 by the hands of Paul, so that handkerchiefs and aprons were
carried from his body to them who were sick, and the diseases
were removed from them, and evil spirits went out of them.

13 Upon this some of the strolling Jewish exorcists attempt-
ed to name the name of the Lord Jesus, over them who had
these evil spirits, saying, "*We adjure you by that Jesus whom*
14 *Paul proclaimeth.*" Now there were seven sons of one Sceva,
15 a Jewish chief priest, who did this. Upon which the evil spirit
in reply said, Jesus I know, and I have some knowledge of
16 Paul: but who are ye? Then the man, in whom was the evil
spirit, springing upon them, and getting a mastery over them,
prevailed against them so that they fled out of his house
17 naked and wounded. And this was known to all, both Jews
and Greeks, who dwelt at Ephesus; and fear fell upon them
18 all. And the name of the Lord Jesus was magnified. And
many of them who believed came and confessed, and made a
19 public acknowledgment of their deeds. And several of them
having practised magical arts, brought their books and burned
them publicly, the value of them by computation amounting
20 to fifty thousand pieces of silver. So powerfully did the word
of the Lord increase and prevail.

21 Now when these things were accomplished, Paul resolved
in his mind, after passing through Macedonia and Achaia to
go to Jerusalem, saying, after I have been there, I must also
22 see Rome. So having sent forward two of them who attended
him, namely Timothy and Erastus, into Macedonia, he him-
23 self tarried some time in Asia. And during that time there
24 was a considerable disturbance about this way. For one De-
metrius, a silversmith, a maker of silver shrines of Diana,
25 kept in employ a great number of artists; and having assem-
bled these and the workmen of like occupation, he said, "Men,
you know that on this manufacture dependeth our mainte-
26 nance. And you see and hear that not only in Ephesus, but
almost throughout all Asia, this Paul by his persuasion hath
perverted a vast multitude, saying that they which are made
27 with hands, are not gods. So that not only this occupation of
ours is in danger of being brought into disrepute; but the
temple also of the great goddess Diana, of being set at naught;
and her majesty destroyed, whom all Asia and the world wor-
shippeth."
28 Upon hearing this and being full of rage they shouted,
29 saying, Great is Diana of the Ephesians. And the whole city
was filled with confusion. And they rushed with one accord
into the theatre, dragging along with them Gaius and Aris-
30 tarchus, men of Macedonia, Paul's fellow travellers. Upon
this Paul had a mind to go to the people, but the disciples
31 did not permit him. And some of the chiefs of Asia also, who
were his friends, sent to him and advised him not to venture
32 into the theatre. Now some cried one thing; and some, ano-
ther. For the congregation was in the utmost confusion, and
the greater part did not know for what particular purpose they
33 had convened. But when they had thrust Alexander out of
the crowd, the Jews pushing him forward, and Alexander
waving his hand wished to make a defence to the people, they
34 knowing that he was a Jew, there was, for about two hours,
one continued shout from all, crying out, Great is Diana of
35 the Ephesians. At length the recorder having stilled the
crowd, said, Men of Ephesus, who is there who doth not know
that the city of the Ephesians is a humble devotee of the great
goddess Diana, and of the image which fell from Jupiter?

36 Since these things are incontestable you ought to be quiet, and
37 to do nothing rashly. For you have brought hither these men,
who have neither violated things sacred, nor reviled your
38 goddess. If now Demetrius and his fellow craftsmen have an
action against any one, the courts are open and there are pro-
39 consuls to judge: let them bring their suits. And if you seek
any thing in respect to other matters, let it be discussed in a
40 legal assembly of the people. For we indeed are in danger of
being called in question for this day's riot, there being no cause
which we can assign for this tumultuous concourse. Having
said this, he dismissed the assembly.
XX. Now this tumult being over, Paul sent for the disciples,
2 and having embraced them, he set out to go to Macedonia.
And when he had gone through those parts, and comforted
3 them with many a discourse, he came to Greece, where hav-
ing spent three months, as an ambush was laid for him by the
Jews just as he was on the point of embarking for Syria, he
4 thought it advisable to return through Macedonia. And there
accompanied him to Asia, Sopater the Berean; and of the
Thessalonians, Aristarchus and Secundus; and Gaius, of Der-
be; and Timothy; and the Asiatics, Tychicus, and Trophimus.
5 These having gone before, waited for us at Troas; and we, af-
6 ter the days of unleavened bread, set sail from Philippi, and in
five days came to them at Troas, where we staid seven days.
7 And on the first day of the week when the disciples assembled
to break bread, Paul, being about to depart on the morrow,
discoursed with them, and lengthened out the discourse till
8 midnight. Now in the upper room where they were assem-
9 bled, there were many lamps. And a certain young man named
Eutychus, who was sitting in an open window, bending back-
wards in a deep sleep, was, while Paul was continuing his
discourse, bent quite back with the sleep, and fell from the
10 third story, and was taken up dead. But Paul going down,
threw himself upon him, and taking him in his arms, said,
11 Be not troubled, for his life is in him. Then going up again,
and having broken bread and eaten, he conversed with them a
considerable time, even till break of day, and so departed.
12 Now when they brought up the lad alive and were not a lit-
tle comforted, we went before to the ship and sailed to Assos

13 where we were to take in Paul. For so he had ordered, intend-
14 ing himself to go by land. And when he met us at Assos we
15 took him in and came to Mitylene. And sailing thence we
came the next day over against Chios, and on the day follow-
ing reached Samos. And after stopping at Trogyllium, we
came the next day to Miletus. For Paul had determined to
16 sail by Ephesus, that he might not spend time in Asia, for he
was earnestly desirous, if it were possible for him, to be at Je-
17 rusalem on the day of Pentecost. So from Miletus he sent to
Ephesus, and called hither the elders of the congregation. And
18 when they came to him, he said to them, You know how from my
first coming into Asia, I have been with you all the time, serving
19 the Lord with all humility, and with many tears and trials which
20 befel me by the insidious practices of the Jews—how I have ne-
ver shrunk from those things which are advantageous—from
announcing to you and teaching you publicly and privately,
21 attesting both to Jews and Greeks the turning of the mind to
22 God, and the belief in our Lord Jesus Christ. Now behold I
am going up to Jerusalem, bound by the spirit, not knowing
23 the things which shall befal me there, save only that the Holy
spirit testifieth in every city, saying, That bonds and afflictions
24 await me. But I make no account of any of these, nor is this
life of mine so much my concern as to finish with joy my
course—even the office which I have received from the Lord
Jesus, to testify the glad tidings of the favour of God. And
25 now behold I know that all you among whom I have gone
proclaiming the reign of God, shall no more see my face;
26 therefore I testify to you this day that I am clear from the
27 blood of all men. For I have not shrunk from declaring to
28 you the whole counsel of God. Take heed therefore to your-
selves and to the whole flock among which the holy spirit hath
made you overseers to tend the congregation of God which
29 he hath purchased with his own blood. For this I know, that
after my departure there will enter in among you grievous
30 wolves, not sparing the flock. Yes, even from among yourselves
men will start up, speaking perverse things to draw the disciples
31 after them. Watch therefore, remembering that for the space
of three years I did not cease, night nor day, with tears to
32 warn every one. And now with regard to these things I re-

commend you, brethren, to God and to the word of his grace;
who is able to build you up and to give you an inheritance
33 among all who are sanctified. I have coveted no man's silver
34 or gold, or raiment. Even you yourselves know that these ve-
ry hands have ministered to my wants, and to the supply of
35 them who were with me. On all occasions I have suggested
to you that you ought thus to labour and support the indigent,
and to remember the words of the Lord Jesus, that he said,
"*It is a greater happiness to give, than to receive.*"
36 And when he had thus spoken, he kneeled down with them
37 all and prayed. And there was great weeping among them
all; and they fell upon Paul's neck and kissed him, being more
38 particularly afflicted at his having said, that they should see
his face no more.
XXI. Then they conducted him to the ship; and soon as we
were parted from them and clear of the land, keeping a straight
course we came to Coos, and the next day to Rhodes, and
2 thence to Patara; where finding a vessel bound to Phœnicia,
3 we went aboard and set sail. And coming in sight of Cyprus,
and leaving it on the left, we sailed for Syria and arrived at
4 Tyre; for the ship was to land her cargo there. And having by
diligent inquiry found out the disciples, we staid there seven
days. Some of these told Paul by the spirit not to go up to
5 Jerusalem. But when these days were ended, we set out on
our departure, they, with women and children, all attending us
6 out of the city, and kneeling down on the sea shore, we pray-
ed; then having saluted each other, we embarked, and they
7 returned home. And when we had finished the voyage from
Tyre, we landed at Ptolemais, and having saluted the brethren,
8 staid with them one day. And on the morrow we who were
Paul's company, departed and came to Cæsarea, and going to
the house of Philip the evangelist, who was one of the seven,
9 we abode with him. Now he had four virgin daughters who
10 were prophetesses.* And after we had been there several days

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* The Greek word is προφητευουσαι, the meaning of which is simply to declare truths through the inspiration of God's holy spirit, or to declare any truth, past or to come, not discoverable by the natural powers of man. See Matt 22. 68. 1 Cor. 14. 3, 4.

there came down from Judea a prophet named Agabus, who
coming to us and taking Paul's girdle, bound his own hands
11 and feet and said, Thus saith the holy spirit, So will the Jews
at Jerusalem bind the man, whose girdle this is, and deliver
12 him into the hands of the Gentiles. Upon hearing this both
13 we and they of that place intreated him not to go up to Jeru-
salem. But Paul answered, Why make ye this ado, weeping
and breaking my heart? As for me, I am ready, not only to
be bound, but even to die at Jerusalem for the name of the
14 Lord Jesus. So, as he could not be prevailed on, we acqui-
15 esced, saying, The will of the Lord be done. And after those
days we got ready and went up to Jerusalem. And some of
16 the disciples came with us from Cæsarea and brought us to
one Mnason, a Cyprian, an old disciple, with whom we were
to lodge.

17 Now when we arrived at Jerusalem, the brethren received
18 us with joy. And on the day following Paul went with us to
19 James. And when all the elders were come, he saluted them
and gave them a particular account of all that God had done
among the Gentiles by his ministry; which when they heard,
20 they glorified the Lord, and said to him, Thou seest, brother,
how many myriads there are of believing Jews, and they are
21 all zealous observers of the law. Now they have been inform-
ed concerning thee, that thou teachest all the Jews who are
among the Gentiles to abandon Moses, telling them not to
circumcise their children, nor walk in the established rites.
22 What then is to be done? At all events the multitude must
needs assemble; for they will hear that thou art come. Do this
23 then which we tell thee: there are four men with us who have
24 a vow upon them. Take these and purify thyself with them;
and be at charges for them that they may shave their heads;
and that all may know that there is nothing in those things of
which they have been told concerning thee; but that thou thy-
25 self walkest regularly, keeping the law. Now with respect to
the Gentiles who have believed, we have sent them our deci-
sion; that they are not to observe such things, but only to ab-
stain from what is offered to idols, and from blood, and from
what is strangled, and from fornication.

26 So Paul took the men, and the next day being purified

with them he went into the temple, announcing the full term of
the days of the purification, even to the time when the offering
for each of them was to be made; but as the seven days* were to
27 be completed, the Jews from Asia, having seen him in the temple, threw all the multitude into confusion, and laid hands on him,
28 crying out, Men of Israel help; This is the man who is continually teaching all men every where against the people and the
law and this very place; and moreover he hath brought Greeks
29 into the temple and defiled this holy place. (For they had before seen Trophimus, the Ephesian, in the city with him, and
30 imagined that Paul had brought him into the temple.) Upon
this the whole city was moved, and there was a concourse of
the people; and laying hold on Paul they dragged him out of
the temple, and immediately the gates were shut. And while
31 they were seeking to kill him, a report came to the commander of the cohort that all Jerusalem was in commotion. Upon
32 which he instantly took soldiers and centurions and ran in
among them. And when they saw the commander and the sol-
33 diers, they left off beating Paul. Then the commander drew
near and arrested him, and ordered him to be bound with two
34 chains, and demanded who he was and what he had done. And
as some in the crowd cried one thing, and some another, and
he could not know the certainty by reason of the tumult, he
35 ordered him to be brought into the castle. And when he was
on the stairs it happened that Paul was carried up by the soldiers, on account of the violence of the crowd. For the multi-
36 tude of the people followed, crying, Away with him. So, when
37 Paul was just about to enter the castle, he said to the commander, May I be favoured with a word to thee? Upon which
38 he said, Canst thou speak Greek? Art thou not the Egyptian
who some time ago raised an insurrection, and led out into the
39 wilderness four thousand of the assassins? Thereupon Paul
said, I am indeed a Jew of Tarsus, in Cilicia, a citizen of no
inconsiderable city, I intreat thee therefore, permit me to
40 speak to the people. And on his giving permission, Paul standing on the stairs waved his hand to the people; and a great silence taking place, he addressed them in the Hebrew dialect,

* See Numb. 6. 9. 10.

XXII. saying, Men, brethren and fathers, hear my defence
2 which I now make to you. (And when they heard that he
spoke to them in the Hebrew dialect, they were the more si-
3 lent, whereupon he said,) I indeed am a Jew, born at Tarsus,
in Cilicia, but brought up in this city, instructed accurately at
the feet of Gamaliel in the law of our fathers, being a zealous
4 worshipper of God as you all are at this day; one who perse-
5 cuted this sect to death, binding and delivering into custody
both men and women, as even the chief priest and the whole
Sanhedrim can witness for me; from whom when I had receiv-
ed letters to the brethren at Damascus, I went with a design
to bring those also who were there, in chains to Jerusalem,
6 that they might be punished. But it came to pass that when
I was on the journey and drawing near to Damascus, about
mid-day, a great light from heaven suddenly flashed around
7 me. Upon which I fell to the ground, and I heard a voice say-
ing to me, Saul, Saul, Why persecutest thou me? And I an-
8 swered, Lord, who art thou? And he said to me, I am Jesus
9 the Nazarene, whom thou art persecuting. Now they who
were with me saw indeed the light and were terrified, but did
10 not hear the voice of him who spake to me. Then I said, Lord,
what am I to do? And the Lord said to me, Arise and go to Da-
mascus, and there thou shalt be told of all that is appointed
11 for thee to do. But as I could not see, by reason of the glory
of that light, being led by them who were with me, I went to
12 Damascus, where one Ananias, a devout man according to
13 the law, in high repute with all the Jewish inhabitants, came
to me, and standing near me, said, Brother Saul, look up.
14 And that instant I looked up upon him. Then he said, The
God of our fathers hath prepared thee to know his will and
15 to see the righteous one, and to hear a voice from his mouth,
that thou mayst be a witness for him to all men of what thou
16 hast seen and heard. Now therefore why delayest thou? Arise,
baptize and wash thee from thy sins, calling upon the name
17 of the Lord. And it came to pass when I returned to Jerusa-
lem and was praying in the temple, that I fell into a trance and
18 saw him saying to me, Make haste and depart speedily out
of Jerusalem; for they will not receive thy testimony concern-
19 ing me. Whereupon I said, Lord, they know that I am one

who imprisoned and scourged in the synagogues them who
20 believed in thee; and when the blood of thy witness Stephen
was shed, I was standing by and gladly consenting to the
slaughter of him, and watching the clothes of them who were
21 killing him. And he said to me, Depart, for I will send thee
to far distant nations.
22 Now till that word they had continued listening to him;
then they raised their voice saying, Away with such a one
23 from the earth, for it is not fit that he should live. And as they
continued to cry aloud and were casting off their mantles and
24 throwing dust in the air, the commander ordered him to be
brought into the castle and examined by scourging that he
might know for what cause they raised such an outcry against
25 him. But while they were straining him with thongs, Paul
said to the centurion who stood by, Is it lawful for you to
26 scourge a man who is a Roman, and hath not had a trial. Upon
hearing this the centurion went to the commander and told
him, saying, Consider what thou art about to do; for this man
27 is a Roman. Thereupon the commander came and said to
28 him, Tell me. Art thou a Roman? And he said, Yes. The
commander replied, I bought that right of citizenship with a
29 large sum. And Paul said, I had it by birth. They therefore
who were going to put him to the question, departed from him
immediately. And the commander was afraid, knowing that
30 he was a Roman, and that he had been tying him up. And
on the next morning, as he was desirous to know certainly
what it was of which he was accused by the Jews, he loosed
him from the chains and ordered the chief priests and their
whole Sanhedrim to meet; and having brought Paul down he
set him before them.

XXIII. Then Paul having fixed his eyes on the Sanhedrim
said, Men, brethren, I have conducted myself with an entire
2 good conscience as a subject of God even to this day. Upon
which the chief priest Ananias ordered them who stood by him
3 to smite him on the mouth. Whereupon Paul said to him, God
is about to smite thee, thou whited wall! Dost thou sit to
judge according to the law, and in defiance of the law order
4 me to be smitten? Upon this the bystanders said, Dost thou
5 revile the chief priest of God? And Paul said, Brethren, I was

not aware that he is chief priest: for it is written, Thou shalt
not speak evil of the ruler of thy people.*
6 Paul then perceiving that the one part were Sadducees;
and the other Pharisees, cried aloud in the Sanhedrim, Men,
brethren, I am a Pharisee, a son of a Pharisee. For a hope
even of a resurrection of the dead I am now to be judged.
7 And on his saying this there arose a dissention between the
Pharisees and the Sadducees, and the multitude was divided.
8 For the Sadducees say, There is no resurrection nor any angel
9 nor spirit; but the Pharisees acknowledge both. And there
was a great clamour. And the Scribes, siding with the Pha-
risees, arose and contended, saying, We find nothing amiss
in this man. If a spirit or an angel hath spoken to him, let us
10 not fight against God. And as the tumult increased, the com-
mander, apprehensive that Paul might be torn in pieces by
them, ordered the army to march down and take him from
among them and bring him into the castle.
11 Now the night following, the Lord standing by him said,
"Paul be of good courage; for as thou hast testified concern-
ing me at Jerusalem, so thou must bear witness at Rome
12 also." And in the course of the day some of the Jews, having
entered into a conspiracy, bound themselves by the solemn
Anathema, saying they would neither eat nor drink till they
13 had killed Paul. And there were more than forty who took
this oath, and who went to the chief priests and elders and
14 said, We have bound ourselves by the solemn Anathema not
15 to taste any thing till we have slain Paul. Now therefore do
you with the Sanhedrim make application to the commander
that he may bring him down to you to-morrow, as being
about to examine his affair more minutely. And as for us,
16 before he come near, we are prepared to kill him. But Paul's
sister's son hearing of the plot, went to the castle and being
17 admitted told Paul. Whereupon Paul called one of the cen-
turions and said, Introduce this young man to the commander,
18 for he hath something to tell him. He therefore took him
along and conducting him to the commander said, Paul the
prisoner called me to him, and desired me to introduce to thee

* Ex. 22. 28.

19 this young man who hath something to tell thee. Thereupon
the commander took him by the hand, and retiring to a pri-
20 vate place asked, What is it that thou hast to tell me? And
he said, The Jews have agreed to request thee to bring down
Paul to-morrow to the Sanhedrim, under a pretence of making
21 some more minute inquiry concerning him; but be not prevail-
ed on by them; for there are more than forty men of them in
ambush, who have bound themselves by a solemn anathema
not to eat nor drink, till they have killed him, and they are
22 now ready, expecting this promise from thee. Upon this the
commander dismissed the young man with this charge, Tell
23 no one that thou hast given me this information. Then call-
ing two of the centurions he said, Get ready two hundred sol-
diers to go to Cæsarea, and seventy horsemen, and two hun-
24 dred spearmen, by the third hour of the night and provide
beasts that they may mount Paul and conduct him safe to Fe-
25 lix the general. Then he wrote a letter of which this is a copy.
26 Claudius Lysias to his excellency general Felix, health and
happiness.
27 This man was seized by the Jews and just upon the point
of being slain by them, when I came with the army and res-
28 cued him. Having learned that he is a Roman and being de-
sirous to know the crime of which they accused him, I took
29 him down to their Sanhedrim, and found that he was accused
of matters touching questions of their law, but had done no-
30 thing that deserved death or imprisonment. But receiving in-
telligence of a plot against the man, which the Jews were in
act to execute, I have sent him to thee and directed his ac-
cusers to lay before thee their charges against him. Farewell.
31 The soldiers therefore, pursuant to their orders, took Paul
32 and conducted him that night to Antipatris and on the mor-
row returned to the castle leaving the horse to go on with
33 him. These on their arrival at Cæsarea delivered the letter to
34 the general and presented Paul to him. And when the gene-
ral had read the letter, he asked him of what province he was.
35 And being informed that he was of Cilicia, I will hear thee,
said he, when thy accusers are also come. And he ordered
him to be kept in Herod's prætorium.
XXIV. And after five days the chief priest, Ananias, came
down with the elders and one Tertullus, an orator, and laid

2 before the general an accusation against Paul. And he being
called up, Tertullus began the accusation, saying,
3 As we enjoy great peace by thy means, and from thy
prudent administration great benefits result to this nation, we
on all occasions and every where acknowledge this, most ex-
4 cellent Felix, with all gratitude. But that I may not further
trouble thee, I beseech thee to hear us in brief with thy usual
5 indulgence. For having found this man to be a pest and a
mover of sedition, among all the Jews, through the whole
empire, and a ringleader of the sect of the Nazarenes, and
6 who attempted to profane even the temple, we apprehended
him, and would have judged him according to our law; but
7 Lysias the commander coming with a strong force, took him
8 out of our hands and ordered his accusers to come to thee.
By examining the man himself thou canst gain a full know-
ledge of all these things of which we accuse him.
9 And the Jews gave assent, affirming that these things
were so.
10 In answer to this, when the general beckoned to him to
speak, Paul replied.
Knowing that thou hast been for many years a judge to
11 this nation, I enter upon my defence with the more cheerful-
ness, as thou canst know that it is not more than twelve days
12 since I went up to worship at Jerusalem. And they neither
found me disputing with any man in the temple; nor raising
13 sedition among the people, either in the synagogues or in the
city: nor can they prove any of the things which they now lay
14 to my charge. But this I confess to thee, that after the way
which they call a *sect*, I worship the God of our fathers, believ-
15 ing all the institutes of the law and the writings of the prophets;
having a confidence in God, which they themselves also en-
tertain, that there will be a resurrection of the dead, both of
16 the just and the unjust; and with this I exercise myself to
have a conscience void of offence before God and men con-
17 tinually. Now after many years I went to bring contributions
for my nation and religious offerings; in which [services]
18 some Jews from Asia found me purified in the temple, with-
19 out crowd or tumult. Those ought to have been present be-
fore thee, and to bring their accusation, if they had any against

20 me. Or let these men themselves say whether, when I stood
before the Sanhedrim, they found any crime in me; unless
21 it be for this single expression which I uttered while stand-
ing among them, "That for the resurrection of the dead I
am this day to be judged by you."
22 When Felix heard these things he put them off, saying,
Having gained a more accurate knowledge of the things res-
pecting this way when Lysias the commander comes down, I
23 will inquire fully into your business. And he gave orders to
the centurion that Paul be kept in custody, not closely con-
fined; and that none of his friends be hindered from assisting
24 him or coming to him. And after some days Felix came with
his wife Drusilla, who was a Jewess, and sent for Paul and
25 heard him concerning the faith in Christ. And while Paul was
discoursing concerning justice and temperance, and the judg-
ment to come, Felix, being terrified, said, Go thy way for
26 the present, and when I find a convenient time I will send
for thee: hoping withal that money would be given him by
Paul that he might discharge him, and for this cause he sent
27 for him the oftener, and conversed with him. After two years
however Felix was succeeded by Portius Festus, and being de-
sirous to ingratiate himself with the Jews, Felix left Paul bound.
XXV. Therefore when Festus came to the government and
2 three days after went up from Cæsarea to Jerusalem, the chief
priests and the principal men of the Jews laid before him an
3 information against Paul and earnestly intreated him to favour
them so far as to send for him to Jerusalem; (they having
4 laid an ambush to kill him on the road.) Whereupon Festus
replied, that Paul was in custody at Cæsarea and that he him-
5 self would shortly set out thither. Therefore, said he, Let
the chief men among you go down with me; and if there be
any thing criminal in the man, let them accuse him.
6 So when he had tarried among them more than ten days
he went down to Cæsarea, and on the morrow taking his seat
7 on the tribunal he ordered Paul to be brought. And when he
appeared, the Jews who had come down from Jerusalem stood
around and brought many heavy accusations against Paul,
8 which they could not prove. To which when Paul replied,
Neither against the law of the Jews, nor against the temple,
nor against Cæsar, have I committed any offence, Festus wil-

9 ling to gratify the Jews addressed Paul saying, Wilt thou
go up to Jerusalem, and be judged there before me concern-
10 ing these things? Upon which Paul said, I stand at Cæsar's
judgment seat, where I ought to be judged. To the Jews I
have done no wrong, as thou thyself well knowest. If indeed
11 I am guilty, or have committed any capital crime, I do not
deprecate death: but if the charges which they bring against
me be groundless, no man can give me up to gratify them. I
12 appeal to Cæsar. Then Festus, having conferred with his
council, replied, Thou hast appealed to Cæsar. To Cæsar thou
shalt go.
13 Some days after, king Agrippa and Bernice came down to
14 Cæsarea to pay their respects to Festus, and as they spent
many days there Festus stated Paul's case to the king, say-
ing, There is a man who was left a prisoner by Felix, con-
15 cerning whom, when I was at Jerusalem, the chief priests and
the elders of the Jews laid an information, soliciting judgment
16 against him. To whom I made answer that it is not customa-
ry with the Romans to give up any man to destruction, till he
who is accused is confronted with his accusers, and hath an
17 opportunity to make a defence respecting the charge: there-
fore when they came hither, I without any delay ascended the
tribunal the next day, and ordered the man to be brought up.
18 Against whom, when the accusers stood up, they advanced no
19 charge of such things as I expected, but objected against him
some disputed points relative to their peculiar mode of wor-
ship, and respecting one Jesus who had died, whom Paul af-
20 firmed to be alive. And as I was at a loss how to decide in
such a case, I asked him, if he would go to Jerusalem and be tried
there respecting these matters. But Paul having appealed that
21 his cause should be referred to the cognisance of the Empe-
ror, I ordered him to be kept in custody, till I can send him
22 to Cæsar. Upon which Agrippa said to Festus, I could wish
myself to hear the man. To-morrow then, said he, thou shalt
hear him.
23 On the morrow therefore, when Agrippa and Bernice were
come with a numerous splendid retinue and had entered the
hall of audience, with the commanders of cohorts and the prin-
24 cipal men of the city, at the command of Festus, Paul was

brought. And Festus said, King Agrippa, and all you who
are here present with us, You see this man, about whom the
whole body of the Jews have made application to me, both at
Jerusalem and in this place, crying out that he ought not to
25 live any longer. But as for me, finding that he had done no-
thing which deserved death, and he himself having appealed
26 to the Emperor, I have determined to send him. Now as I
have nothing certain to write to my master concerning him;
I have therefore brought him out before you and especially be-
fore thee, king Agrippa, that after this examination, I may
27 have something to write. For to me it seemeth absurd to
send a prisoner without specifying the charge against him.

XXVI. Then Agrippa said to Paul, Thou art permitted to
speak for thyself. Upon which Paul stretched forth his hand
and made this defence.

2 Touching all the things of which I am accused by the
Jews, I think myself happy, O king Agrippa, that I am this
3 day to make my defence before thee, especially skilled as thou
art in all the Jewish customs and controversies; therefore I
beseech thee to hear me patiently.

4 My course of life—that from my youth—that which from
the beginning was led among my own nation at Jerusalem, is
5 known to all the Jews. They have a prior knowledge of me
from an early period, if they would testify, that according to
the strictest sect of our religion I lived a Pharisee. And now
6 I stand arraigned for a hope of the promise which God made to
7 our fathers, and which our twelve tribes, by their continual
services night and day, hope to obtain: for which hope, O
king Agrippa, I am accused by the Jews.

8 It is deemed among you somewhat incredible that God
raiseth the dead; as for me I indeed myself thought that I
9 ought to do many things in opposition to the name of Jesus
the Nazarene. And this I did at Jerusalem: and many of the
10 saints I shut up in prison, having received this authority from
the chief priests. And when they were put to death, I gave as-
11 sent. And in all the synagogues many a time did I, by tor-
ments, urge them to blaspheme. And being transported to
madness against them, I pursued them even to foreign cities.
12 With which views when I was going to Damascus, with au-

thority, and a commission which I had from the chief priests,
13 in the middle of the day, on the road, I saw, O king, a light
from heaven, exceeding the brightness of the sun, flashing
around me and them who were accompanying me. And when
14 we had all fallen to the ground, I heard a voice speaking to
me and in the Hebrew dialect, saying, Saul, Saul, why persecut-
est thou me? It is hurting thyself to kick against sharp point-
15 ed goads. And I said, Lord, who art thou? And he said, I am Je-
sus, whom thou art persecuting. But arise, and stand on thy feet;
16 for I have appeared to thee for this purpose, to appoint thee a
minister and a witness of the things which thou hast seen, and
of the things for which I will appear to thee, delivering thee
17 from the people and the nations to which I now send thee to
18 open their eyes, that they may turn from darkness to light and
from the power of satan to God, that they may receive a re-
mission of sins and an inheritance among them who are sanc-
19 tified by the belief in me. From that time, O king Agrippa,
20 I was not disobedient to the heavenly vision, but made pro-
clamation first to them at Damascus, then at Jerusalem and
throughout all the country of Judea, and to the nations, to re-
form and turn to God, performing works worthy of the change
21 of mind. For these things the Jews seized me in the temple,
22 and attempted to kill me. Having therefore obtained help from
God, I have continued to this day, testifying both to small and
great, saying nothing but what the prophets have said were to
come to pass—particularly Moses, that the Christ should suf-
23 fer, that he the first of a resurrection from the dead is to pro-
claim light to the people and the nations.
24 While Paul was thus making his defence, Festus said with
a loud voice, Paul thou art distracted. Those many writings
25 whirl thee to madness. To which he replied, I am not mad,
most noble Festus; but am speaking the words of truth and so-
26 berness. For the king is acquainted with these things, to whom
27 therefore I speak with freedom. For I am persuaded that none
of these things have escaped his notice. For this hath not been
done in a corner. Thou, O king Agrippa, believest the pro-
28 phets? I know that thou believest. Upon this Agrippa said to
29 Paul, Thou almost persuadest me to become a christian. And
Paul said, I would to God, that not only thou, but also all who

hear me this day, were both almost and altogether such as I
am, except these chains.
30 And as he was saying this, the king rose up, and the gene-
ral and Bernice and they who sat with them. And as they were
withdrawing, they conferred with each other, saying, This man
31 hath done nothing that deserveth death or chains. And Agrip-
pa said to Festus, This man might have been set at liberty if
he had not appealed to Cæsar.
XXVII. So, as it was determined that we should sail to Italy,
they delivered Paul and some other prisoners, to a certain cen-
2 turion, named Julius, of the Augustan cohort. And having
embarked in a vessel of Adramyttium, we set sail, intending
to coast along the shores of Asia, Aristarchus a Macedonian of
3 Thessalonica being with us. And on the next day we touched
at Sidon, where Julius, who treated Paul with great humanity,
suffered him to go to his friends and enjoy the benefit of their
4 care. Having taken our departure from this place we sailed
5 close under Cyprus, because the winds were contrary. And
traversing the sea over against Cilicia and Pamphylia, we came
6 to Myra of Lycia, where the centurion met with a ship of
7 Alexandria, bound for Italy, and put us on board it. And sail-
ing slowly for several days and having hardly got over against
Cnidus, the wind not favouring us, we sailed close under Crete
8 over against Salmone; and weathering this with much ado came
to a place called Fair-haven, near to which is the city Lasea.
9 Much time being spent and the navigation now dangerous
(for it was now after the fast,*) Paul gave them warning, say-
10 ing to them, Sirs, I perceive that this voyage will be attend-
ed with damage and no small risk, not only of the vessel and
11 cargo, but also of our lives. But the centurion paid greater re-
gard to the pilot and the master of the vessel than to what Paul
12 said. And as the harbour was not convenient for a winter sta-
tion, the greater part advised to depart thence and try to reach
Phenice, a port in Crete looking south west and north west, to
13 winter there. So a gentle breeze springing up from the south,

* About the 25th of September. See Levit. 14. 29. 23. 27. and Num. 29. 7.

they, confident of gaining their point, weighed anchor and sail-
14 ed close along Crete. But not long after there arose against it
15 a tempestuous wind, which is called Euroclydon,* and the ves-
sel being hurried away and not able to look up to the wind, we
16 were forced to let her drive. And running close under a little
island called Clauda, we had much ado to secure the boat:
17 Having hoisted this in they used helps, under-girding the ship.
And fearing lest they should run on the quicksands, they low-
18 ered the sail and so were driven. But as we were exceedingly
tossed by the tempest, they on the next day threw overboard
19 some of the cargo. And on the third day we with our own
20 hands threw overboard the tackling of the ship. Now as neither
sun nor stars appeared for several days, and the tempest still
bore hard upon us, all hopes of escaping were at last taken
21 away. And there being then a great abstinence from food, Paul
standing in the midst of them said, Sirs, you ought to have
hearkened to me and not sailed from Crete and incurred this
22 damage and risk. However, for the present, I exhort you to be
of good courage, for there will be no loss of any life among you,
23 but of the ship only. For an angel of God, whose I am, and
whom I serve, stood by me last night, and said, Fear not, Paul.
24 Thou must appear before Cæsar; and lo! God hath given thee
25 all them who are sailing with thee. Therefore take courage,
sirs: for I have a confidence in God that the result will be just
26 as it hath been told me. But we must be shipwrecked on some
27 island. So when the fourteenth night was come, while we were
driving about in the Adriatic sea, about midnight, the sailors
28 suspected that they were approaching some land. And upon
sounding they found twenty fathoms. And proceeding a little
29 further they sounded again, and found fifteen fathoms. So fear-
ing lest they should run ashore among rocks, they dropped
30 four anchors from the stern and wished for day. But the sailors
seeking to flee from the ship, and having hoisted out the boat
31 under a pretence of carrying out anchors from the bow, Paul
said to the centurion and the soldiers, Unless those continue

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* Or as we would say, a tempestuous wind, called a hurricane, or a Levanter.

32 in the ship, you cannot be saved. Upon this the soldiers cut the
33 ropes of the boat and let it go adrift. And while day was com-
ing on, Paul advised them all to take some refreshment, say-
ing, Longing for this fourteenth day you continue fasting, hav-
34 ing taken nothing. Therefore I intreat you to take refresh-
ment, for this is conducive to your safety: for not a hair shall
35 fall from the head of any of you. And having said this he
took bread, and gave thanks to God in the presence of them
36 all, and having broken it began to eat. And they all became
37 cheerful and also took nourishment. Now we in the ship were
38 in all two hundred and seventy six souls. And when they had
satisfied themselves with food, they lightened the vessel, throw-
39 ing out the corn into the sea. And when it was day they did
not know the land; but they observed a creek convenient for
landing, into which they determined, if possible, to force the
40 ship. So having got rid of the anchors, leaving them in the
sea, and at the same time loosing the bands of the rudder and
hoising the mainsail to the wind, they pressed towards the
41 shore. And coming to a place where two currents met, they
ran the ship aground. And the prow stuck fast and remained
immoveable; but the stern was broken to pieces by the force
42 of the waves. It was now the counsel of the soldiers to kill
43 the prisoners, lest any should swim away and escape. But the
centurion desirous to save Paul prevented their design and or-
dered those who could swim to throw themselves out first and
44 get to land; and the rest, some on planks, and some on pieces
of the vessel: and so it came to pass that all got safe to land.

XXVIII. And having escaped, they then knew that the island
was called Melita.

2 Now the barbarians treated us with uncommon humanity;
for having kindled a fire they took us all to it, because of the
3 present rain, and because of the cold. And as Paul having
gathered a bundle of sticks was laying them on the fire, a viper
4 coming out from the heat, fastened on his hand. When the
barbarians saw the venomous creature hanging to his hand
they said to one another, This man is certainly a murderer
whom vengeance suffereth not to live, though he hath escaped
5 from the sea. He indeed shaked off the venomous creature
into the fire, and suffered no harm; but they expected that

6 he would swell or fall dead suddenly. But when they had
waited a considerable time and saw no mishap befal him, they
changed their minds and said, He is a god.

7 Now in the neighbourhood of that place lay the estate of
the chief man of the island, whose name was Publius, who
8 took us to his house and entertained us kindly three days. And
it happened that the father of Publius being seized with a fever
and a dysentery, was confined to his bed, to whom Paul went in
9 and having prayed, laid his hands on him, and cured him. This
therefore being done, the rest in the island who had diseases
10 came and were cured. Therefore they honoured us with many
honours and at our departure put on board such things as
were necessary.

11 Now after three months we embarked on board a ship of
Alexandria which had for its ensign Castor and Pollux, and
12 which had wintered in that island. And being conveyed to Sy-
racuse we staid there three days. Thence we came round and
13 touched at Regium; and after one day, the south wind spring-
14 ing up, we on the second day arrived at Puteoli, where we met
with brethren and were intreated to stay with them seven days
15 and then set out for Rome, from which place the brethren,
having heard of us, came, some to Appii-forum* and some
16 to Tres-tabernæ* to meet us. And when Paul saw them he
gave thanks to God and took courage. And when we arrived at
Rome the centurion delivered the prisoners to the prefect. But
Paul was permitted to be at a private lodging, with the sol-
dier who guarded him.

17 And it came to pass after three days that Paul sent for
them who were the chief men of the Jews, and when as-
sembled he said to them, Men, brethren, though I have done
nothing against the people, or the customs of our fathers, I
was delivered up a prisoner from Jerusalem into the hands of
18 the Romans. These when they examined me, would have set
me at liberty, because I had done nothing that deserved
19 death. But the Jews opposing this, I was forced to appeal to

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* Two towns on the road, the first about 50 miles from Rome, and the other about 30.

Cæsar, not that I have any thing to lay to the charge of my
20 nation. For this cause, therefore, I have sent for you that I
might see you and speak with you. For on account of the hope
of Israel, I am bound with this chain.
21 To this they replied, We have neither received any letters
concerning thee from Judea, nor hath any of the brethren who
22 have arrived, related or spoken any harm of thee. But we
should be glad to hear what thou thinkest; for with respect
to this sect we know that it is every where spoken against. So
23 having set him a day, they came to him at his lodging, in
greater numbers; to whom he explained the kingdom of God,
testifying and endeavouring to reconcile them to the things
concerning Jesus, from the law of Moses and the prophets,
24 from morning till evening. And some indeed were reconciled
25 by what were spoken, and some disbelieved. And being at va-
riance among themselves they broke up, upon Paul's saying
one word, that the holy spirit had spoken well to our fathers
26 by the prophet Esaias, saying, "Go and say to the people,
Hearing you shall hear, though you may not understand; and
seeing you shall see, though you may not perceive; for the
27 heart of this people is callous, and their ears are dull of hear-
ing, and they have shut their eyes, that for a while they may
not see with their eyes, and hear with their ears, and under-
28 stand with their hearts, and turn that I may heal them.*" Be
it known therefore to you, that this salvation of God is sent to
the Gentiles, and they will hearken to it.
29 And when he had said this the Jews departed, debating
30 warmly among themselves. And Paul continued two whole
years in his own hired house, and received all that came to
him, proclaiming the reign of God, and teaching the things
concerning the Lord Jesus Christ with all freedom and without
restraint.

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* Esaias 6. 9, &c.

THE EPISTLE

OF THE

APOSTLE PAUL, TO THE ROMANS.

I. PAUL, a servant of Jesus Christ, a called apostle, set apart
2 for the gospel of God, which he promised heretofore by his
3 prophets in the holy scriptures concerning his son, (him who
4 was of a seed of David with respect to flesh—him who was de-
terminately marked out as son of God by a power, according
to a spirit of holiness, of rising up from the dead,) [namely]
5 Jesus Christ, our Lord, by whom we have received favour
and an apostolical mission, that for his name there may be an
obedience of faith among all the nations, among which you in-
6 deed are called ones of Jesus Christ—to all who are at
7 Rome, beloved of God, called and consecrated; favour be to
you, and peace from God our father and the Lord Jesus Christ.
8 In the first place, I thank my God through Jesus Christ for
you all, that your belief is celebrated throughout the whole
9 world. For God, whom I serve with my spirit in the gospel
of his son, is my witness how incessantly I make mention of
10 you, intreating always in my prayers that by the will of God
I may at length have some how a favourable opportunity to
11 come to you. For I long to see you that I may impart to you
12 some spiritual gift for your establishment, that is, to partake of
consolation among you by the faith which is mutually in us,
both yours and my own.
13 Now, brethren, I would not have you ignorant that I have hi-
therto been hindered, though I have often heretofore purposed
to come to you, that I might have some fruit among you even
14 as among the other nations. I am a debtor both to Greeks and
barbarians, to both the learned and the unlearned, so that as far

15 as it rests with me, I am ready to publish the glad tidings to you
16 also who are at Rome. For I am not ashamed of the gospel of
the Christ; for it is the power of God for salvation to every
one who believeth, to the Jew in the first place, and also to
17 the Greek. For by it there is revealed a justification of God's
18 appointment because of belief, that we may believe. As it is
written, "But the just shall live because of belief:*"—for the
wrath of God is revealed from heaven against all ungodliness
and unrighteousness of the men, who by unrighteousness re-
press truth.

19 Because that which is to be known of God is manifest
20 among them, for God hath manifested it to them; for his invisi-
ble attributes, both his eternal power and divine majesty, be-
ing thought upon, are from the creation of the world clearly
discoverable by the things made, so that they are without ex-
21 cuse—because when they knew God, they did not glorify him
as God, nor give him thanks, but became vain by their ill-
grounded reasonings, and their foolish heart was darkened—
22 pretending to be wise, they became fools, and changed the
23 glory of the incorruptible God for an image representing cor-
24 ruptible man, and birds, and four footed beasts, and reptiles;
therefore God delivered them up, by the desires of their own
hearts, to impurity, that by themselves their own bodies might
be dishonoured.

25 They changed the truth of God for a falsity, and worship-
ped and served the creature, and not the creator who is bless-
ed forever, Amen: therefore God gave them up to infamous
26 passions; for even their women perverted the instinct of
27 nature; and in like manner the males also leaving the sex,
were inflamed with desires towards each other, which they
most shamefully indulged, men with men, and received in
themselves the retribution which was justly due to their error.
28 And as they did not search out God to have constantly a due
sense of him, God gave them up to an undiscerning mind to
29 do things unseemly, filled as they were with all manner of in-
justice, lewdness, maliciousness, covetousness, mischief, be-

* Hab. 2. 4.

30 ing full of envy, murder, contention, fraud, evil habits; being
whisperers, backbiters, haters of God, insulters of men, in-
solent, boastful, inventors of evils, disobedient to parents,
31 without understanding, covenant breakers, void of natural af-
fection, implacable, unmerciful.
32 Some having recognised God's law, *That they who do such
things deserve death*, not only do the same things themselves,
but have even a complacency in them who commit them;
II. therefore thou art inexcusable, O man, whosoever thou
art, who judgest another: for in the act of judging another
thou condemnest thyself. For thou the judger dost the same
2 things. Now we know that the judgment of God is according
3 to truth against them who commit such things. And dost thou
imagine, O man, who judgest them who commit such things
and dost the same thyself, that thou shalt escape the judgment
4 of God? Or dost thou contemn the riches of his gentleness and
forbearance and long suffering, not considering that the gentle-
5 ness of God is leading thee to a reformation? Indeed accord-
ing to this obduracy, and impenitent heart of thine thou art
treasuring up for thyself wrath against a day of the wrath and
6 of the revelation of the righteous judgment of God, who will
7 render to every one according to his works—to them who by
perseverance in well-doing, seek for glory and honour, and
8 incorruption [he will grant] everlasting life; but for them
who are contentious and disobedient to the truth and in sub-
9 jection to unrighteousness, there will be indignation and wrath,
tribulation and anguish, upon every soul of man who doth
10 evil, of the Jew first, and also of the Greek; but glory and
11 honour and peace, for every one who doth good—for the Jew
first, and also for the Greek. For with God there is no respect
12 of persons. For as many as have sinned without law, shall
without law perish, and as many as have sinned, being under
16 law shall be judged by law, on the day when, according to
my gospel, God will judge the secrets of men by Jesus Christ.
13 For it is not the hearers of the law who are righteous in the
14 sight of God, but the doers of the law will be justified; for
when the Gentiles who have not law do by nature the duties
required by the law, these not having law are a law to them-
15 selves. By the joint testimony of their conscience, and by

their debates one with another, whether accusing or defend-
ing, they shew the matter of the law written in their hearts.
17 Behold thou art called a Jew, and thou restest on the law
18 and gloriest in God, and knowest his will, and triest things
19 which differ, being instructed out of the law, and hast a confi-
dence that thou thyself art a guide of the blind, a light to them
20 who are in darkness, an instructor of the ignorant, a teacher
of babes, having the form of the knowledge and of the truth
21 in the law. Thou therefore who teachest another, dost thou
not teach thyself? Thou who proclaimest not to steal, dost
22 thou steal? Thou who sayest, Commit not adultery, dost thou
commit adultery? Thou who abominatest idols, dost thou
23 violate things sacred? Thou who gloriest in a law, dost thou
24 by the breach of that law dishonour God? For as it is written,
"On your account the name of God is blasphemed among the
25 nations.*" For circumcision is indeed profitable if thou per-
formest the law. But if thou art a transgressor of the law thy
26 circumcision is become uncircumcision. If then the uncir-
cumcision keep the moral precepts of the law, shall not such
27 a one's uncircumcision be accounted circumcision? And
may not the uncircumcision which in a state of nature per-
formeth the law, judge thee who being under a written law
28 and circumcision art a transgressor of law? For he is not a
Jew, who is one outwardly; nor is that circumcision, which
is barely in the flesh: but he, who is a Jew inwardly, whose
circumcision is that of the heart—spiritually not literally,
whose praise is not from men, but from God.

III. (J) What then is the superior privilege of the Jew, or what the advantage of circumcision?

2 (A) Much every way. First indeed that they were intrusted with the oracles of God.

3 (J) Well! what if some have been unfaithful? Shall their unfaithfulness make void the faithfulness of God?

4 (A) No, by no means. Yea, let God be true, though

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* Es. 52. 5. (J) A Jew's objection. (A) The apostle's answer.

every man be a liar, as it is written, "So that thou must be jus-
tified in thy acts and must overcome when thou art judged.*"
5 (J) If then our unrighteousness establisheth the righte-
ousness of God, what shall we say, Is not God unjust who
taketh vengeance? I speak as a man—
6 (A) No, by no means. In that case, how shall God judge
the world?†
7 (J)—For if by my falsehood the truth of God hath abound-
ed to his glory, why am I yet condemned as a sinner?
8 (A) And will you, (as we are calumniated and as some
affirm that we) say, that we should do evil that good may
come, you whose condemnation is just?
9 (J) What preference then have we?
(A) None at all. For we have before charged both Jews
10 and Greeks with being all under sin; as it is written,

"There is none righteous, no, not one.
11 There is none who hath understanding.
There is none who seeketh God.
12 They are all gone aside;
They are all together become vile;
There is none who doth good—no, not one.
13 Their throat is an open sepulchre.
With their tongues they practised deceit.
The poison of asps is under the lips of them,
14 Whose mouth is full of cursing and bitterness.
15 Their feet are swift to shed blood.
16 Destruction and misery are in their ways.
17 And the way of peace they did not know.
18 There is no fear of God before their eyes."‡

19 Now we know that what things soever the law saith, it saith
to them who are under the law, that every mouth may be stop-
ped, and the whole world stand convicted before God.
20 Because no flesh can be justified before him by works of
21 law; for by law there is a knowledge of sin, now therefore, in-

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* Ps. 51. 6. † The apostle, as I conceive, repels the sugges-
tion of God's being unjust, without waiting for the conclusion of the
objection which is contained in verse 7. ‡ Ps. 14.

dependently of law, there is made manifest a justification of
22 God's appointment, attested by the law and the prophets—
even a justification, of God's appointment, by faith in Jesus
Christ, for all and upon all who believe; for there is no dis-
23 tinction; for all have sinned and come short of the glory of
24 God. They are justified freely by his grace through the re-
25 demption which is by Christ Jesus, whom God heretofore ex-
hibited as a mercy seat by faith in his blood, that, on account
26 of the remission of past sins, during the forbearance of God,
it might be an indication of this justification of his, pointing
to a display of this justification of his at this time, in order to
shew this, *That he is just and the justifier of him who is a be-*
27 *liever in Jesus.* Where then is this boasting? It is excluded.
By what law? By that of works? No; but by a law of belief.
28 We conclude therefore that man is justified by belief inde-
29 pendent of works of law. Is God the God of Jews only? Is
he not also [the God] of the Gentiles? Yes, of Gentiles also:
30 since it is one and the same God who will justify circumcision
31 because of belief and uncircumcision by the same belief. Do
we then by this belief make law void? No, by no means: on
the contrary we establish law.
IV. What then shall we say that our father Abraham obtained
2 in regard to the flesh? for if Abraham was justified because of
works he hath matter of boasting. But he hath not before God.
3 For what saith the scripture, "*And Abraham believed God and it*
4 *was reckoned to him for righteousness.*"* Now to him who work-
5 eth the reward is not reckoned a favour, but a debt. But to
him who doth not work, but believeth in him who acquitteth
the ungodly, his belief is placed to account for righteousness.
6 As David also saith in respect to the happiness of the man to
whose account God placeth righteousness without works,
7 "Happy they whose iniquities are forgiven;
And whose sins are covered:
8 Happy the man to whose account the Lord will not
charge sin."†
9 Now with respect to this happiness, doth it come upon

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* Gen. 15. 6. † Ps. 32. 1, &c.

the circumcision only, or upon the uncircumcision also? For we
say that the believing was reckoned to Abraham for righte-
10 ousness. How then was it reckoned to him? When he was in
11 circumcision, or in uncircumcision? Not when in circumci-
sion; but when in uncircumcision; and he received the sign
of circumcision as a seal of the righteousness of that belief,
which he had in uncircumcision, that he might be a father of
all who believe when in a state of uncircumcision, in order that
12 this righteousness may be reckoned to them also—and a father
of circumcision to them who are not only circumcised, but who
also walk in the footsteps of that belief of our father Abraham,
13 which he had during uncircumcision. For the promise that he
should be heir of the world was not made to Abraham or his
14 seed, during law, but during the righteousness of belief. For
if they who are under law are heirs, the believing is made void,
15 and the promise rendered of no effect. For the law operateth
to produce wrath; for where there is no law, there is no trans-
16 gression. Therefore the promise is because of faith, that it
may be matter of favour to this extent, that it may be firm to
the whole seed—not only to that under the law, but to that of
17 the faith of Abraham, who (as it is written, "*I have made thee
a father of many nations**") is the father of us all in the sight of
him in whom he believed—namely God who reanimateth the
dead, and calleth up things not yet in existence as if actually
18 existing. Against hope he believed with a hope that he should
become father of many nations according to what was said,
19 "*So shall thy seed be*†"—and far from being weak in faith, he
did not consider his own body now become dead, he being
then in his hundredth year; nor the deadness of Sarah's womb.
20 He disputed not against the promise of God by unbelief; but
21 was strong in faith, giving glory to God, and being fully per-
22 suaded that he was able to perform what he had promised.
Therefore it was reckoned to him for righteousness. Now it
23 was not written merely for his sake, that it was reckoned to
24 him, but for our sakes also to whom it will now be reckoned,
namely to such as believe in him who hath raised from the

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* Gen. 17. 6. † Gen. 15. 5.

25 dead Jesus our Lord, who was delivered up for our offences,
and raised again for our justification.
V. Therefore being justified because of belief, we have peace
2 with God through our Lord Jesus Christ, through whom we
have, by this belief, obtained access to this favour in which we
3 stand and boast in a hope of the glory of God. And not only
so, but we boast also in our tribulations, as we know that tri-
4 bulation operateth to produce patience; and patience, a proof;
5 and proof, a hope; and this hope will not shame us, because
the love of God is diffused through our hearts by a holy spirit,
6 which is given us. For while we were yet without strength,
7 Christ in due time died for the ungodly: for scarcely will any
one die for a just man; though perhaps for the good some one
8 may even dare to die: but God confirmeth his love for us, be-
9 cause while we were yet sinners, Christ died for us. Much
more therefore shall we, being now acquitted by his blood,
be saved by him from the wrath. For if we, when enemies,
10 were reconciled to God by the death of his son, much more
shall we, being reconciled, be saved by his life. And not only
11 so, but we also boast in God, through our Lord Jesus Christ,
by whom we have now obtained this reconciliation, on this ac-
12 count—as sin entered into this world by one man, and death
13 by sin, and so death for which all sinned passed through unto
all men: for there was sin in the world until the law: now sin is
not placed to account where there is no law; but death reigned
14 from Adam to Moses, even over them who had not sinned af-
ter the likeness of the transgression of Adam, who is a type
15 of him who was to come: but the free gift is not as the trans-
gression; for if for the transgression of the one, the many died;
much more hath the favour of God, and the free gift by the fa-
16 vour of the other man, Jesus Christ, superabounded to the
many: nor is this free gift as in the case when one sinned—
for the sentence was a condemnation for one offence, but the
17 free gift is an acquittal from many transgressions. For if for
the offence of the one, death reigned by that one; much more
shall they who receive the superabundance of this favour and
of the free gift of this acquittal, reign in life by the other, name-
18 ly Jesus Christ. Therefore as by one transgression there was
a sentence of condemnation for all men; so by one acquittal

19 there is an adjudication of life for all men. For as by the diso-
bedience of the one man, the many were ranked as sinners,
so also by the obedience of the other man, the many will be
20 ranked as righteous. Now the law came in a little way, so that
transgression abounded, but where sin abounded, favour su-
21 perabounded, that as sin had reigned by death, so favour might
reign by means of a justification for everlasting life, through
Jesus Christ our Lord.

VI. What shall we say then? Shall we continue in sin that fa-
vour may abound?

2 No, by no means. With respect to us who have died to sin,
3 how can we any more live therein? Do you not know that as
many of us as have been baptized to Christ Jesus, have been
4 baptized to his death? We have therefore been buried with
him by that baptism to his death, that as Christ was raised
from the dead by the glory of the Father, so we also may walk
5 in newness of life. For if we are grafts, we are made so by the
6 similitude of his death, but by that of his resurrection we shall
actually be so. This we know, that our old man was crucified
with him that the body of sin may be stopped from operating,
in order that we may no longer be slaves to sin. For he who
7 is dead, is delivered from sin. Now if we have died with Christ,
8 we believe that we shall live with him, as we know that Christ,
9 being raised from the dead, dieth no more. Death hath no
10 more a mastery over him. For inasmuch as he died for sin, he
11 died once for all; but as he liveth, he liveth for God. So like-
wise reckon ye yourselves to be dead to sin, but alive for God
12 in Christ Jesus our Lord. Therefore let not sin reign in your
13 mortal body, so as by the appetites thereof to serve sin; nor
deliver up your members to sin as instruments of unrighteous-
ness; but deliver yourselves up to God, as brought to life from
14 the dead, and your members as instruments of righteousness
for God. For sin is not to have dominion over you, as you are
not under the law, but under favour.

15 What then: shall we sin because we are not under law, but
under favour?

16 No, by no means. Do you not know that to whatsoever
you deliver yourselves up as servants at command, you are the
slaves of that which you obey, whether it be of sin for death;

17 or of obedience for righteousness. But thanks be to God, that
though you were slaves of sin, yet from the heart you have
conformed to the mould of doctrine in which you were cast,
18 and being freed from sin, have become servants of righteous-
19 ness. (I speak in the language of human affairs because of the
weakness of your flesh,) for as you yielded up your members
to iniquity, as slavish instruments of uncleanness and all man-
ner of iniquity, so now yield up your members as servants to
20 righteousness for sanctification. For when you were servants
of sin—when you were at a loose from righteousness, what
21 fruit therefore had you then from those things of which you are
now ashamed? For the end of them is death. But being now
22 set free from sin and become servants of God, you have your
fruit to holiness, and in the end, everlasting life. For the wa-
23 ges of sin is death; but the free gift of God is everlasting life
by Christ Jesus our Lord.

VII. Or do not you, brethren, know (for I now speak to
them who know law) that the law hath dominion over man as
2 long as it liveth? For the married woman is by law bound to
her husband while he is alive. But if the husband die, a stop
is put to the operation of the law of the husband. Therefore if
3 she marry another man while her husband is alive, she will get
the name of an adulteress; but if her husband die, she is free
from the law so as not to be an adulteress by becoming ano-
4 ther man's wife. So you also, my brethren, are become dead
to the law by means of the body of the Christ, that you may be
for another, who is raised from the dead, that we may bring
5 forth fruit to God. For when we were in the flesh, the sinful
passions, which subsisted under the law, exerted their energy
in our members to bring forth fruit to death: but we are now
6 set free from the law by the death of that by which we were
holden, so that we may serve with a new spirit, and not by
the old letter.

7 (J) What shall we say then? Is the law sin?
(A) No, by no means. Indeed I should not have known
sin, had it not been for the law. For I should not have known
8 covetousness, had not the law said, "*Thou shalt not covet.*"
But sin having got an advantage by the commandment,
wrought in me all manner of desire. For without law sin is

9 dead. Now as for me, I for a while was alive without law, but when
10 the commandment came, sin revived and I died. So I found
the commandment which was for life, to be for death. For sin
11 having got an advantage by the commandment, seduced me,
12 and by it slew me. So that the law is indeed holy, and the
commandment is holy, just and good.
13 (J) Hath that then which is good been death to me?
(A) No, by no means. But sin, so that it appeared to be
sin, continued working death for me by that which is good, so
that sin appeared to be sin in the highest degree by the com-
14 mandment. For we know that the law is spiritual, but as for
15 me, I being carnal, am sold to sin. For what I am doing I do
not allow; for that which I approve, I do not perform; but what
16 I hate, that I do. Now if I do that which I do not approve, I
assent to the law that it is good: and it is now not I myself,
17 who do this, but sin which dwelleth in me. For I know that
18 in me, that is, in my flesh, good doth not dwell. For to will is
present with me, but the performance of what is good, I do
19 not find. For the good which I approve, I do not perform; but
20 evil which I disapprove, this I do. Now if I do that which
I myself disapprove; it is no more I myself who do it; but sin
21 which dwelleth in me. I find then this law for me, that when
22 I would do good, evil is close to me. For in the inner man I
23 am delighted with the law of God; but I perceive another law in
my members warring against the law of my mind and making
24 me a captive to the law of sin which is in my members.
Wretched man that I am! who will deliver me from this death-
25 ful body? I thank God that through Jesus Christ our Lord,
(do I then myself with the mind serve the law of God, but with
VIII. the flesh the law of sin?) there is then no condemnation
now to them who are in Christ Jesus and who walk not after
2 the flesh, but after the spirit. For the law of the spirit of the life
in Christ Jesus hath freed me from the law of sin and death; for
3 as it was out of the power of the law to do this, inasmuch as
it was weak through the flesh, God having sent his own son in
a likeness of sinful flesh, and to be a sin offering, hath condemned
4 this sin in the flesh, that the morality of the law might be con-
5 firmed by us who walk not after flesh, but after spirit: for they
who are followers of flesh have their minds bent on the things

of the flesh; but the followers of spirit, on the things of the
6 spirit. For the bent of the flesh is death; but the bent of the
7 spirit is life and peace. Because the bent of the flesh is enmi-
8 ty to God, (for it is not in subjection to the law of God, nor in-
deed can be,) they therefore who are in a carnal state* can not
9 please God. But you are not in a carnal state, but in a spiritu-
10 al state,† if indeed the spirit of God dwelleth in you. But if
any one hath not the spirit of Christ, he is none of his. But if
Christ be in you, the body indeed is dead because of sin, but
11 the spirit is alive, because of a justification; and if the spirit of
him who raised up Jesus from the dead dwelleth in you, he
who hath raised up the Christ from the dead will quicken even
those dead bodies of yours by his spirit which dwelleth in you.
12 Therefore we, brethren, are not debtors to the flesh, that we
13 should live according to the flesh; for if you live according to
the flesh, you are dying; but if you by the spirit mortify the
deeds of the body, you shall live. For as many as are led by
14 the spirit of God, are sons of God. For you have not received
15 a spirit of bondage again to fear; but you have received a spi-
16 rit of adoption, by which we cry, Abba, Father. This very spi-
17 rit beareth joint witness with our spirit that we are children of
18 God; and if children, then heirs; heirs indeed of God, and joint
heirs with Christ if we suffer with him so that with him we
may also be glorified. For I reckon that the sufferings of this
present time are not worthy to be set against that glory which
19 is about to be revealed for us. For the earnest expectation of
mankind‡ is waiting for the manifestation of the children of
20 God. For to vanity this creation was subjected, not as a volun-
21 tary agent, but by him who subjected it to a hope that this ve-
ry creation shall be freed from the slavery of this corruption,
that it may enjoy the glorious liberty of the children of God.
22 For we know that this whole creation are groaning together,
23 and even till now are all in pain as a woman in travail. Nay,
even they who have the first fruits of the spirit, even we our-

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* Literally, *in flesh*. † Literally, *in spirit*. ‡ Literally, the creation. By comparing Mark 16. 15. where it occurs, with Matt. 28. 19. I take it to mean *mankind* in general, Jews and Gentiles.

selves are groaning within ourselves, waiting for an adoption
24 —the redemption of this body of ours. For to this hope we
have escaped. Now hope which is attained,* is not hope; for
25 why should one hope for that which he enjoyeth. But if we hope
for what we do not enjoy, we wait for it with patience, and in
26 such a manner as the spirit joineth in helping our infirmities:
for we do not know what we should pray for as we ought,
but the spirit itself intercedeth for us with groans which can-
27 not be expressed in words. And he who searcheth the hearts
knoweth the bent of the spirit, that it pleadeth for saints accord-
28 ing to the will of God. And we know that all things are work-
ing together for good to them who love God—to them who
according to a previous purpose are now actually called.
29 For those whom he foreknew, even these he marked out be-
forehand to be of a form the same as that of the image of his
30 son,† that he might be a first born among many brethren. And
those whom he marked out beforehand he actually called,
and those whom he called, even these he acquitted, and those
whom he acquitted even these he glorified.
31 What then shall we say to these things? If God is for us,
32 who can be against us? He who spared not his own son but
delivered him up for us all, how will he not also with him
33 freely grant us all things? Who shall lodge an accusation
34 against them whom God hath chosen? God who acquitteth?
who is he who shall condemn? Christ who died? Rather in-
deed who is raised up, who is actually at the right hand of
35 God, and who maketh intercession for us? Who shall sepa-
rate us from the love of the Christ? Shall tribulation or dis-
tress, or persecution, or famine, or nakedness, or peril, or
sword? (As it is written,
36 "For thy sake we are killed all the day long,
And accounted as sheep for slaughter.‡"
37 We indeed in all these things are more than conquerors

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* Literally seen, a figure used in scripture for having or enjoying. See John 3. 36.

† I apprehend that the apostle here alludes to the first creation of man, and particularly to Gen. 1. 26. ‡ Ps. 44. 22.

38 by means of him who hath loved us. For I am persuaded
that neither death, nor life, nor angels, nor principalities, nor
powers, nor things present, nor things to come, nor height,
nor depth, nor any other created being shall be able to sepa-
rate us from the love of God which is in Christ Jesus our
Lord.
IX. I speak the truth in Christ, I lie not, my conscience, with
2 a holy spirit, bearing joint witness for me that I have great
3 grief and incessant sorrow in my heart (for I even I myself
wished the followers of Christ to be devoted to destruction,*)
for my brethren, my kinsmen according to the flesh, who are
4 Israelites, to whom belonged the adoption and the glory, and
the covenants, and the civil government, and the religious
5 service, and the promises; whose ancestors were the patri-
archs, and from whom, with regard to flesh, the Christ is [de-
6 scended] who is over all, God blessed forever. Amen. It is
not however to be supposed that the word of God hath failed.
7 For with regard to all the descendants of Israel, they are not
Israel; nor are they all children, because they are of the race
8 of Abraham; but in Isaak a seed shall be called for thee. That
is to say, It is not the children of the flesh who are the chil-
dren of God; but the children of the promise are reckoned
9 for seed. For this is the word of the promise. "About this
time twelve month I will come and Sarah shall have a son.†"
10 And not only so but the same was the case with Rebecca, when
she was with child of twins by one man, namely, our father Isaak.
11 For the children being not yet born, nor having done any
thing good or evil that the purpose might rest on the choice
of God, not in consideration of works, but of his call, it was

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* Literally, I even I myself wished thefollowers of Christ to be an anathema. The word anathema means a person or thing devoted to destruction: and we find in the Septuagint, Lev. 27. 28, the very phrase used here viz. ἀνάθεμα ἀπὸ denoting that the person or thing may be from among men or beasts, or part of one's possessions. So the apostle says that he himself wished some from the Christ, that is, some of the followers of the Christ to be an anathema, that is, devoted to destruction, and therefore he persecuted them. † Gen. 18. 10, &c.

12 said to her, "The elder shall serve the younger." As it is
13 written "Jacob I have loved and Esau I have slighted.*"
14 (J) What then shall we say? Is there injustice with
God?
15 (A) No by no means. For to Moses he saith, "I will
have mercy on whomsoever I please to have mercy; and I
will have compassion on whomsoever I please to compassi-
16 onate.† Therefore it is not of him who willeth, nor of him
17 who runneth, but of God, who sheweth mercy. For the scrip-
ture saith to Pharaoh, "I have raised thee up for this purpose
that by thee I may display my power; and that my name
may be celebrated throughout all the earth.‡"
18 Well then, he sheweth mercy to whom he pleaseth, and hard-
19 eneth whom he pleaseth, wilt thou then say to me, Why doth
20 he yet find fault, for who hath resisted his will? But who art
thou, O man, who enterest into a dispute with God? Shall the
thing formed say to him who formed it, Why hast thou
21 made me thus? Hath not the potter power over the clay to
make, out of the same lump, one vessel for honour, and ano-
22 ther for dishonour? What if God willing to manifest his wrath
and make known his power, did with much long suffering,
bear with the vessels of wrath fitted for destruction, to the end
23 that he might make known the riches of his glory on the ves-
sels of mercy which he had previously prepared for glory—
24 even us whom he hath called not only from among the Jews,
25 but also from among the Gentiles. As he actually saith by
Hosea, "I will call them my people who are not my people;
26 and I will call her beloved, who was not beloved. And it shall
come to pass that in the place where it was said to them, You
are not my people, they shall there be called children of the
27 living God.§" Esaias also crieth concerning Israel, "Though
the number of the children of Israel be as the sand of the sea,
28 this remnant shall be saved.‖" For he is closing an account and
making a deduction with saving goodness. Because the Lord
will make with the land a reckoning from which a deduction

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* Mal. 1. 2. † Ex. 33. 19. ‡ Ex. 9. 16. § Hosea, 1. 10.
‖ Es. 10. 22, &c.

29 is made, therefore as Esaias said. "Had not the Lord of hosts
left us a seed, we must have been like Sodom and become
like Gomorrah.*"
30 (J) What then are we to infer?
(A) That the Gentiles who did not pursue righteousness,
31 attained righteousness, but it was a righteousness because of
belief; but Israel pursuing a law of righteousness did not
come up to the law of righteousness.
(J) Why?
32 (A) Because they sought it not from belief; but as if at-
33 tainable by works of law. For they stumbled at the stumbling
stone. As it is written, "Behold I lay in Sion a stone of stum-
bling and a rock of offence." And "whosoever believeth in
him shall not be shamed."†
X. Brethren, the earnest desire of my heart and my sup-
2 plication to God for Israel is, that they may be saved. For I
3 bear them witness that they have a zeal for God, but not ac-
cording to knowledge. For being ignorant of the righteous-
ness of God's appointment, and seeking to establish a right-
eousness of their own, they did not submit themselves to
4 God's righteousness. For Christ is the end of the law for
5 righteousness to every one who believeth: For Moses de-
scribeth the righteousness which is from the law, thus—"The
man who doth these things shall live thereby;"‡ but the right-
eousness because of believing speaketh in this manner—Say
6 not in thy heart, Who will ascend up to heaven (that is to
7 bring Christ down); or who will go down to the abyss (that
8 is to bring up Christ from the dead) But what doth it say?
The matter is near thee, in thy mouth and in thy heart§—
9 That is, the matter of this belief, which we proclaim, That if
thou wilt acknowledge with thy mouth the Lord Jesus, and
10 believe with thy heart that God hath raised him from the
dead, thou shalt be saved. For with the heart man believeth
for righteousness, and with the mouth acknowledgment is
11 made for salvation. For the scripture saith, "Whosoever be-
12 lieveth in him shall not be shamed."‖ For there is no distinc-

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* Esaias 1. 9. † Es. 8. 14. and 28. 16. ‡ Lev. 18. 5.
§ Deut. 30. 11, &c. ‖ Es. 28. 16.

tion of Jew and Greek; for he is Lord of all, abounding in
13 riches for all who call upon him; "For whosoever will call on
the name of the Lord shall be saved."*
14 (J) How then shall they call on him in whom they have
not believed? And how shall they believe in him, of whom
they have not heard? And how shall they hear without a pro-
15 claimer? and how shall they proclaim, unless they be sent?
As it is written, "How beautiful are the feet of them who pro-
claim the joyful message of peace—who proclaim the glad
tidings of good things."†
16 (A) But all have not duly hearkened to the good news,
17 for Esaias saith, "Lord, who hath believed this report of ours."‡
The believing is indeed because of hearing, and what they
heard is by the order of God. But I say, Have they not heard?
18 (J) What! Is their sound then gone forth to every land;
and their doctrines to the limits of the world?§
19 (A) But I say, Hath not Israel known? First Moses saith,

"I will provoke you by what is not a nation,
By a foolish nation I will vex you."‖

20 But Esaias is more explicit, and saith,

"I was found by them who sought me not,
I became manifest to them who inquired not for me."

But concerning Israel he saith,

"I have stretched out my hands all the day long
"To a disobedient and gainsaying people."¶

XI. (J) I say then, Hath God utterly rejected his people?
(A) No, by no means. For even I myself am an Israel-
2 ite, of the seed of Abraham, of the tribe of Benjamin. God
hath not utterly rejected his people whom he heretofore ac-
3 knowledged. Do you not know by Elias what the scripture
saith? When he is pleading with God against Israel, saying,
"Lord, they have slain thy prophets and demolished thine al-
4 tars; and I alone am left, and they seek my life." What doth
the divine oracle say to him? "I have reserved for myself se-
ven thousand men who have not bowed a knee to Baal."** In

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* Joel 2. 32. † Es. 52. 7, &c. ‡ Es. 53. 1. § Ps. 19. 4.
‖ Deut. 32. 21. ¶ Es. 65. 1, &c. ** 1 K. 19. 14, &c.

5 like manner, therefore, at this present time there is a remnant
6 according to a choice of favour. Now if it be by favour, it is
no more in consideration of works, since in this case the favour
is no favour: but if it be in consideration of works it is no
more of favour, otherwise the work is no work.
7 (J) What is the inference?
(A) That which Israel sought he did not obtain; but the
8 chosen obtained it and the rest were blinded. As it is written,
"God hath given them a spirit of stupefaction, eyes not to see
9 and ears not to hear even to this day."* And David saith,
"Let their table be for a snare and for a trap, and for a stum-
bling block, and for a retribution to them.
10 Let their eyes be darkened that they may not see,
And bow down their neck continually."†
11 (J) I say then, Did they stumble that they might fall?
(A) No, by no means. But on this lapse of theirs the
12 Gentiles have this salvation to provoke them to emulation.
Now if this lapse of theirs is the riches of the world and the
13 diminution of them is the riches of the Gentiles, how much
more will their fulness be! (For I tell you, Gentiles, inasmuch
14 as I am the apostle of the Gentiles, I honour my office, if I
can any how excite to emulation them who are my flesh and
15 save some of them). For if the casting of them off is the re-
concilement of the world, what must the taking of them back
16 be, but life from the dead? Now if that portion which is set
17 apart from an offering is holy, so will the mass be. And if the
root is holy, so are the branches: And if some of the branches
are broken off, and thou being a wild olive art ingraffed
among them and become a partaker of the root and fatness of
18 the olive tree, boast not against the branches. But if thou
boast [remember that] thou dost not support the root, but
the root supporteth thee.
19 Thou wilt say then, The branches were broken off, that I
20 might be ingraffed. Well! They were broken off for their
21 disbelief, and thou standest for thy belief. Be not high mind-
22 ed; but fear. For if God spared not the natural branches,

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* Es. 29. 10. and 6. 10. † Ps. 69. 22, &c.

perhaps he may not spare thee. Behold then the kindness and
the severity of God—severity against them indeed who have
fallen, and kindness to thee if thou continue in that kindness,
23 otherwise thou also wilt be cut off. And with respect to them,
if they continue not in their disbelief, they shall be ingraffed.
24 For God is able to ingraff them again. For if thou hast been
cut from a natural wild olive tree, and contrary to nature
graffed on a good olive tree; how much more shall they that
are natural branches be graffed on their own olive tree. For,
25 that you, brethren, may not have too high an opinion of your-
selves, I would not have you ignorant of this secret, That a
partial blindness hath come upon Israel until the fulness of the
26 Gentiles shall have come in, and then at length all Israel shall
be saved. As it is written

"For the sake of Sion the Deliverer will come
And turn away ungodliness from Jacob:
27 And this shall be my covenant with them
When I take away their sins.‡

28 With respect to these glad tidings, they are enemies on
your account; but with respect to the choice, they are be-
29 loved on account of the fathers. For the favours and choice
30 of God are not reversed. For as you for a while rebelled
31 against God, but have now obtained mercy at their rebellion;
32 so they also have now rebelled at the mercy shewn to you,
that they also may be objects of mercy. For God hath shut
33 all up for disobedience that he may have mercy on all. O the
depth of the riches, and of the wisdom, and of the knowledge
of God! How unsearchable are his judgments, and his ways
34 not to be traced out! For who hath known the mind of the
35 Lord? Or who hath been his counsellor? Or who hath first
given to him, that in return he may receive a recompense?
36 Because of him, and by him, and for him are all things; to
XII. him be the glory for ever, Amen; therefore I exhort you,
brethren, by the mercies of God, to present your bodies a
living, holy, acceptable sacrifice to God as your rational, re-
2 ligious service; and be not conformed to this world; but

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* Es. 59. 20.

transformed by the renewal of your mind, that you may know
experimentally what the will of God is, which is good and
3 acceptable and perfect. For by virtue of the favour which is
granted to me, I charge every one who is among you not to
have an overweening opinion of himself, but to bend his
thoughts to the attaining of a sober and modest demeanour, as
4 God hath distributed a portion of faith to every one. For as
we have many members in one body, and all the members
5 have not the same office; so we being many are one body in
6 Christ, but individually members of one another, and em-
ployed in exercising free gifts, according to the favour con-
7 ferred on us, different as they are, if prophesy, in conformity to
that belief; if a ministerial office, in that office; and if one is a
8 teacher, in teaching; and the exhorter in exhortation; let him
who giveth [do it] with sincerity; him who superintendeth,
9 with assiduity; him who sheweth mercy, with cheerfulness.
Let love be unfeigned: abhor what is evil; adhere closely to
10 what is good; in brotherly love be tenderly affectionate one
11 to another: in honour prefer one another; in business be not
12 slothful: Be fervent in spirit; constant in serving the Lord;
13 joyful in hope; patient in tribulation; stedfastly persevering
14 in prayer; administering to the wants of the saints; cultivat-
15 ing hospitality: Bless them who persecute you—bless and
curse not. Set your hearts on this with respect to each
other—to rejoice with them who rejoice, and to weep with
16 them who weep. Set not your minds on high things, but ac-
commodate yourselves to things which are low. Be not wise
17 in your own conceits. Render to none evil for evil. Be pro-
18 vident in regard to things good in the sight of all men. If pos-
19 sible, that is, as far as in your power, be at peace with all
men. Beloved, avenge not yourselves, but give place to the
20 wrath; for it is written, "Vengeance is mine; I will requite,
saith the Lord." Therefore if thine enemy hunger feed him;
if he be thirsty, give him drink; for by doing so thou wilt
21 use the means to melt him.† Be not overcome by evil; but

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* Deut. 32. 35. † Prov. 25. 21. Literally, *heap coals of fire on his head*, a proverbial phrase taken from the melting of metals in a crucible.

overcome evil with good. Let every soul be subject to the
XIII. ruling powers; for there is no power but from God. The
2 powers in being are arranged by God; so that he who setteth
himself against the power resisteth the arrangement of God;
3 and they who resist shall receive for themselves condemnation.
For the rulers are not a terror to good works but to evil. Dost
thou then wish not to dread the power? Do that which is good
4 and thou shalt have praise from it. For it is a minister of
God for good to thee. But if thou dost evil, be in dread; for
it wieldeth not the sword in vain. For it is a minister of God,
5 an avenger to execute wrath on him who doth evil. Therefore
it is necessary to submit to government, not only on account
of punishment, but also for conscience's sake. Indeed on this
6 account you pay taxes, because there are ministers of God
7 continually employed for this very purpose. Render therefore
to all their dues—tribute to whom tribute; custom to whom
custom; reverence to whom reverence; honour to whom ho-
8 nour is due. Owe no one any thing, save this, to love one ano-
ther: for he who loveth others hath fulfilled the law: for this—
9 Thou shalt not commit adultery—Thou shalt not murder—
Thou shalt not steal—Thou shalt not bear false witness—
10 Thou shalt not covet—and whatever other commandment
there be, is summed up in this commandment, *Thou shalt love
thy neighbour as thyself.* This love worketh no evil to one's
neighbour: This love therefore is the fulfilling of the law.
11 Furthermore, as we know the season, that it is now high
time for us to rouse from sleep, for our deliverance is nearer
12 now than when we first believed: The night is far spent; the
13 day is drawing on; let us therefore put off the works of dark-
ness, and put on the armour of light; and let us walk as in
day light, in a becoming manner—not in revels and drunken
debauches; not in dalliance and wantonness; not in strife and
14 envy; but put on the Lord Jesus Christ, and make not provi-
XIV. sion for the flesh to fulfil its desires. Receive into fel-
lowship him who is weak in the faith, without regard to differ-
2 ences of opinions. One indeed believeth that he may eat all
3 things; another who is weak eateth vegetables. Let not him
who eateth despise him who doth not eat. And let not him

4 who doth not eat, judge him who eateth. For God hath taken
him into his family, who art thou who judgest another's ser-
vant. To his own master he standeth or falleth. But he shall
5 stand, for God is able to establish him. One indeed judgeth
6 one day above another; another esteemeth every day alike.
7 Let every one be fully persuaded in his own mind. He who
regardeth the day, regardeth it for the Lord; and he who re-
gardeth not the day, refraineth from regarding it, for the Lord.
He who eateth, eateth for the Lord, for he giveth God thanks;
and he who eateth not, refraineth from eating, for the Lord,
and he giveth God thanks. For none of us liveth to himself,
8 nor doth any die to himself. For whether we live, we live to
the Lord; and if we die, we die to the Lord; so that whether
9 we live or die, we are the Lord's. For to this end Christ died
and rose and lived again, that he might be Lord both of the
10 dead and the living. Why then judgest thou thy brother, or
11 why despisest thou thy brother? For we shall all stand before
the judgment seat of the Christ; For it is written, "As I live,
saith the Lord, to me every knee shall bow, and every tongue
12 shall give praise to God.* Since every one of us then shall
give an account of himself to God, let us therefore no more
13 judge one another, but rather come to this determination, not
to lay a stumbling block in the way of a brother, nor give any
14 occasion of offence. I know and am fully assured by the Lord
Jesus, that nothing is of itself unclean. But to him who think-
15 eth any thing unclean, to him it is unclean. Now if on ac-
count of thy food thy brother is grieved, thou no longer walk-
16 est according to love. Destroy not by thy food him for whom
17 Christ died. Let not therefore the good which you enjoy be
ill spoken of. For the reign of God is not eating and drink-
18 ing, but righteousness and peace and joy in a holy spirit. For
he who serveth the Christ in these things is acceptable to God
19 and approved by men. Let us then pursue those things which
20 tend to peace and mutual edification. Do not for the sake of
food destroy the work of God. All things indeed are pure;
21 but they are an evil to a man who eateth for a stumbling block.

* Esaias 45. 23.

It is good not to eat flesh, nor drink wine, nor any thing by
22 which thy brother falleth, or stumbleth, or is made weak.
Thou hast a belief; exercise it at home by thyself before God.
Happy he who upon a strict examination doth not condemn
23 himself. Now he who maketh distinctions is condemned if
he eateth, because he eateth not with belief; and every thing
XV. which is not according to belief is a sin. We then who
are strong ought to bear the infirmities of the weak, and not
to please ourselves. Let every one of us please his neighbour
3 as far as is good for edification. For even the Christ did not
4 consult his own gratification, but as it is written, "The re-
proaches of them who reproached thee fell upon me"* For
whatever was written heretofore, was written for our instruc-
tion, that we by patience and the consolation of the scripture
5 may have hope. Now may the God of this patience and of
this consolation grant you to have your minds mutually bent
6 on this very thing after the example of Christ Jesus, that you
may unanimously, with one voice, glorify the God and Father
7 of our Lord Jesus Christ. Therefore receive one another into
fellowship, even as the Christ received us into his family, for
8 the glory of God.
Now I say that, for the truth of God, Jesus Christ be-
came the minister of circumcision, to confirm the promises
made to the fathers; and that the Gentiles are to glorify God
9 for his mercy. As it is written, "For this cause I will praise
10 thee among the nations and sing to thy name."† And again it
11 is said, "Rejoice, O nations, with his people." And again,
12 Praise the Lord, all ye nations: Praise him, all ye people,
also,‡ And again Esaias saith, "There shall be the root of
Jesse, even he who riseth up to rule nations; in him nations
13 will put their trust.§ Now may the God of this trust fill you
with all joy and peace in believing, that you may abound in
this trust by virtue of a holy spirit.
14 Now as for me, I am persuaded, my brethren, with respect
to you, that you yourselves are full of goodness, filled with all
15 knowledge and able to instruct one another; nevertheless I

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* Ps. 69. 9. †Ps. 18. 49. ‡ Ps. 117. 1. § Es. 11. 10.

have written to you, brethren, with more boldness, partly
as your remembrancer, because of the favour which God
16 hath granted me, that I should be a ministering servant of
Jesus Christ to the Gentiles, and employed in the holy ser-
vice of dispensing the glad tidings of God, that the offering of
the Gentiles may be accepted, being hallowed by a holy spirit.
17 Therefore I have matter of boasting in Christ Jesus with re-
spect to the things pertaining to God. For I will not presume
18 to mention any thing, save what Christ hath wrought by me
for the obedience of the Gentiles, both in profession and prac-
19 tice, by virtue of signs and wonders, by the power of the spi-
rit of God; so that from Jerusalem and the country around
even to Illyricum, I have confirmed the glad tidings of the
20 Christ, (yet when thus ambitious to publish the glad tidings)
21 not where Christ was named, that I might not build on ano-
ther's foundation; but as it is written,

"They to whom no publication was made concerning him,
shall see,
And they who have not heard, will attentively consider.*"

22 Therefore, though I have been many times hindered from
23 coming to you, yet having now no further scope in these parts,
and having had, for many years, a strong desire to visit you,
I will, when I take a journey to Spain, come to you. For I
24 hope to see you on my way, and to be forwarded thither by
you, when I shall have first been in some degree satisfied with
25 your company. But now I am going to Jerusalem as an almo-
26 ner to the saints. For Macedonia and Achaia have been pleas-
ed to make a contribution for the poor saints in Jerusalem.
27 *For they have been pleased!* Indeed they are their debtors. For if
the Gentiles have partaken of their spiritual things, they ought
28 to minister to them with temporal things. Having therefore
performed this business, and secured to them this contribu-
tion, I will come to you in my way to Spain. And I know that
29 when I come to you, I shall come with a fulness of the bless-
ing of the glad tidings of the Christ.

30 Now I beseech you, brethren, by our Lord Jesus Christ
31 and by the love of the spirit, to join with me in earnest sup-

* Es. 52. 15.

plications to God, for me; that I may be delivered from the
unbelievers in Judea; and that this service of mine, which car-
rieth me to Jerusalem, may be acceptable to the saints, that I
32 may come to you with joy, by the will of God, and refresh
myself with you. Now the God of peace be with you all.
Amen.

XVI. I recommend to you Phebe our sister, who is an almo-
2 ner of the congregation at Cenchrea, that you may receive her
in the Lord in a manner becoming the saints, and afford her
such assistance as her business may require: for she indeed
hath assisted many, particularly myself.

3 Salute Priscilla and Aquilas my fellow labourers in Christ
Jesus, who for my life exposed their own; to whom not only
4 I, but all the Gentile congregations also, owe thanks. Salute
5 also the congregation at their house. Salute my beloved Epe-
netus, who is the first fruits of Achaia for Christ. Salute Ma-
6 ry, who hath taken a great deal of pains on our account. Sa-
7 lute Andronicus and Junias, my kinsmen and my fellow prison-
ers. They are in high repute among the apostles, and were in
8 Christ before me. Salute Amplias, who is my beloved in the
9 Lord. Salute Urbanus, our fellow labourer in Christ, and
10 Stachys, who is my beloved. Salute Appelles, who is approv-
ed in Christ. Salute those who are of the household of Aristo-
11 bulus. Salute Herodian, my kinsman. Salute those of the house-
12 hold of Narcissus, who are in the Lord. Salute Tryphena and
Tryphosa, who have laboured in the Lord. Salute the belov-
13 ed Persis, who hath laboured much in the Lord. Salute Ru-
14 fus, the chosen in the Lord, and his mother and mine. Salute
15 Asyncritus, Phlegon, Ermas, Patrobas, Herme, and the bre-
thren with them. Salute Philologus, and Julias, and Nereus,
and his sister, and Olympus, and all the saints with them. Sa-
16 lute one another with a holy kiss. The congregation of Christ
salute you.

17 Now I exhort you, brethren, to mark them who make the
divisions and the stumbling blocks contrary to the doctrine
18 which you have learned; and avoid them. For such men do not
serve our Lord Jesus Christ, but their own belly. And by
their fawning speeches and flattering forms of address, they
19 deceive the hearts of the innocent. For your obedience is come

abroad to all; I therefore rejoice on your account, and wish
you to be indeed wise for good, and without any mixture of
20 evil. And the God of peace will soon bruise satan under your
feet.

The favour of our Lord Jesus Christ be with you all. Amen.

21 Timothy, my fellow labourer, and Lucius, and Jason, and
22 Sosipater, my kinsmen, salute you. I, Tertius, the writer of
23 this letter, salute you in the Lord. Gaius, who entertaineth me
and the whole congregation, saluteth you. Erastus, the cham-
berlain of the city, saluteth you: so doth Quartus the brother.

24 The favour of our Lord Jesus Christ be with you all. Amen.

25 Now to him who is able to establish you according to my
glad tidings and the proclamation of Jesus Christ—according
26 to the disclosure of a secret which was concealed in times of
old, but which is now laid open, and by prophetic writings
made known to all the nations, according to an order of the
27 everlasting God, for the obedience of belief—to the only wise
God be the glory forever, through Jesus Christ. Amen.

THE FIRST EPISTLE

OF THE

APOSTLE PAUL

TO THE

CORINTHIANS.

I. PAUL, called to be an apostle of Jesus Christ, by the will
2 of God, and Sosthenes the brother, to the congregation of God
which is at Corinth—to them who are hallowed by Christ Je-
sus—called to be holy, together with all those in every place
3 who invoke the name of our Lord Jesus Christ, both their
Lord and ours: favour be to you, and peace from God our fa-
ther, and the Lord Jesus Christ.
4 I thank my God always with respect to you, for the favour
of God which is granted you by Christ Jesus, that in every
5 thing you have been enriched by him with all doctrine and
6 with all knowledge, in the same manner as the testimony of
Christ was confirmed among you; so that you are not deficient
7 in any gift during your waiting for the full manifestation of
8 our Lord Jesus Christ, who will confirm you to the end, ex-
empt from accusation in the day of our Lord Jesus Christ.
9 God is faithful by whom you have been called to a fellowship
in his son, Jesus Christ our Lord. And I intreat you, brethren,
10 by the name of our Lord Jesus Christ, that you all speak the
same thing, and that there be no divisions among you, but that
you be perfectly united in the same mind and in the same sen-
11 timent. For I am informed respecting you, my brethren, by
some of Chloe's family, that there are contentions among you;
12 I mean this, that every one of you saith, I am for Paul; and I
13 am for Apollos[1]; and I for Cephas; and I for Christ. Is the
Christ divided? Was Paul crucified for you? Or were you

14 baptized to the name of Paul? I thank God that I baptized
none of you, except Crispus and Gaius, that none might say
15 that I baptized to my own name. I baptized also the house-
16 hold of Stephanas. I do not recollect that I baptized any other.
17 For Christ did not send me to baptize, but to proclaim the
glad tidings, not with wisdom of speech, that the cross of the
18 Christ might not be rendered useless. For this doctrine (the
doctrine of the cross) is foolishness to them who perish; but
19 to us who are saved it is the power of God. For it is written,
"I will destroy the wisdom of the wise,
And abolish the understanding of the prudent."*
20 Where is the wise? Where the scribe? Where the disputer of
this age? Hath not God shewn the wisdom of this world to be
21 folly? For when, amidst the wisdom of God, the world did not,
by means of that wisdom, know God; it pleased God by the
22 foolishness of this proclamation to save them who believe; so
when the Jews demand a sign and the Greeks seek wisdom,
23 as for us, we proclaim a crucified Christ—to the Jews indeed
24 a stumbling block, and to the Greeks foolishness; but to them
25 who are called, both Jews and Greeks, Christ the power of
God and the wisdom of God; because this *foolish thing* of
God is wiser than men, and this *weak thing* of God is stronger
26 than men. For observe, brethren, this call of you, that there
are not many wise after the flesh, not many mighty, not many
27 of illustrious birth; but God hath chosen the foolish things of
the world to put to shame the wise; and the weak things of the
28 world God hath made choice of to put to shame the strong—
and the ignoble of this world, and those of no account, God
29 hath chosen—nay, the very nothings, to put a stop to the ope-
ration of the things which are, that no flesh might boast in
30 his presence. And it is owing to him that you are in Christ
Jesus, who hath been made to us wisdom from God, namely,
31 righteousness, and sanctification, and redemption, so that as
it is written, Let him who boasteth boast in the Lord."†
II. Now as for me, brethren, when I came to you, I did not
come with a pomp of language or of wisdom, announcing to

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* Es. 29. 14. † Jer. 9. 24.

2 you the testimony of God; for I determined to know nothing
3 among you but Jesus Christ, even that crucified person; and
4 with regard to myself, I was among you in weakness and in
5 fear, and in great trembling; and my discourse and my pro-
clamation was not with persuasive words of human wisdom,
but with a demonstration of spirit and power, that your belief
6 might not be by the wisdom of men, but by the power of God.
We, however, speak wisdom among them who are perfect,
7 but a wisdom not of this age, nor of the chiefs of this age to
whose operations a stop is put; but we speak a mysterious
wisdom of God* that hidden (wisdom) which God determi-
nately marks out for the benefit of the ages, to our glory—
8 which none of the chiefs of this age knew (for had they known
9 it they would not have crucified the Lord of the glory)—things
indeed, which as it is written, "*Eye hath not seen, nor ear
heard, nor the heart of man conceived;*"† which God hath pre-
10 pared for them who love him; and which God hath revealed
to us by his spirit. For this spirit searcheth all things, even
11 the depths of God. For who of mankind knoweth the things of
a man, but only the spirit of the man which is in him? So no
12 one knoweth the things of God, but the spirit of God only.
Now we have not received the spirit of this world, but the
spirit which is from God, that we may know the things which
13 God hath freely granted to us; which things we indeed speak,
not in set words of human wisdom, but in the dictated words
14 of a holy spirit, explaining spiritual things by spiritual words.
Now an animal man receiveth not those dictates of the spirit
of God; for they are foolishness to him, and he cannot know
15 them, because they are to be spiritually examined; but the
16 spiritual man examineth all things, and is himself examined
by no man. For who hath known the mind of the Lord? Who
can instruct him? As for us we have the mind of Christ.
III. Now with regard to myself, I could not, brethren, speak
1 to you as spiritual, but as carnal men, as babes in Christ. I fed
you with milk, and not with strong food, because you were
not arrived at strength; nor are you indeed yet strong, even

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* Literally, *wisdom of God in a mystery.* † Es. 64. 4.

3 now. For you are yet carnal; for while there is among you
envy and strife and divisions, are you not carnal and walking
4 in the ways of man? For when one saith, I am for Paul; and
another, I am for Apollos, are you not carnal? Who then is
Paul? And who is Apollos? Are they any thing but mere dis-
pensers of another's bounty, by whose means you have be-
6 lieved? Even as the Lord hath given to each, I planted, Apol-
7 los watered; but God gave the increase. So that neither the
planter nor the waterer is any thing; it is God only who giveth
8 growth. Now he who planteth and he who watereth are all
one; and each shall receive his peculiar reward according to
9 his peculiar labour. For we are fellow labourers belonging
10 to God; you are God's field; you are his building. Ac-
cording to the favour of God granted to me, I, like a skilful
11 architect, have laid a foundation, and another buildeth upon
it. But let every one take heed how he buildeth thereon. For
no one can lay any other foundation than that which is laid,
12 which is JESUS THE CHRIST. Now if upon this foundation
any one buildeth gold, silver, precious stones, wood, hay,
13 stubble; the work of every one will be made manifest; for the
day will shew it: Because it is revealed with fire, therefore
14 the fire will prove every one's work of what sort it is. If any
15 one's work which he hath built upon it, shall stand the test,
he will receive a reward. If any one's work be consumed he
will lose that; but he shall himself be saved but so as through
fire.

16 Do you not know that you are a temple of God, and that
17 the spirit of God dwelleth in you? If any one corrupt the tem-
ple of God, him God will destroy; for the temple of God is holy.

18 Whosoever you are, let no one deceive himself. If any
one among you seemeth to be wise in this age, let him be-
19 come a fool that he may become wise. For the wisdom of
this world is foolishness with God: for it is written, He en-
20 tangleth the wise in their craft."* And again, "The Lord
21 knoweth the thoughts of the wise that they are vain."† So let
22 no one boast in men; for all things are yours: whether Paul,
23 or Apollos, or Cephas, or the world, or life, or death, or things

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* Job 5. 13. † Ps. 94. 11.

present, or things to come, all are yours, and you are Christ's
and Christ is God's.
IV. In this manner let a man reckon us, as servants of Christ
2 and stewards of divine mysteries. Now that, which is princi-
3 pally required in a steward, is, that he be found faithful. To
me indeed it is a matter of very small concern, to be tried by
4 you or by human process; nay, I will not be my own judge.
For though I am not conscious to myself of any thing amiss,
yet even in that case I am not justified; but he who trieth me
5 is the Lord. So pass no judgment prematurely, until the Lord
come, who will bring to light the hidden things of darkness,
and expose to view the counsels of the hearts, and then the
praise for every one will be from God.
6 Now, brethren, I have transferred these things by a figure
to myself and Apollos, for your sakes, that by us you may
learn not to have your minds bent upon any thing above what
is written—that you may not any of you be puffed up for one
7 [teacher] against another. For who distinguisheth thee? Or
what hast thou, which thou didst not receive? Now if thou
hast received, why boastest thou as if thou hadst not received?
8 *You are now full! you are now rich! you have now reigned*
9 *without us** I wish indeed that you did reign, that we also
might reign with you. For it seems as if God had exhibited
us, the apostles, last on the stage as devoted to death since we
10 are made a spectacle to the world, both to angels and men.
11 *We are fools on the account of Christ; but you are prudent in*
Christ: We are weak; but you are strong: you are honourable;
*but we are despised:** Even at this very moment we are hungry
and thirsty and naked and buffeted, and are wandering about
12 and weary, working with our own hands. Being reviled we
13 give good words; being persecuted we suffer patiently; being
defamed we exhort. We are become as it were the expiatory
14 sacrifices of the world—the refuse of all things until now. I
do not write these things to shame you, but am admonishing
you as my beloved children. For though you may have ten

* What are in italics I take to be the boasts of those who set themselves up against Paul.

thousand guides in Christ, yet you have not many fathers; for
16 by means of the glad tidings I am your father in Christ Jesus.
17 Therefore I intreat you to be imitators of me. For this cause
I have sent to you Timothy, who is my beloved son, and faith-
ful in the Lord, who will remind you of my ways—those in
Christ, as I am every where teaching in every congregation.
18 Now some are puffed up as if I would not come to you;
19 but I will come to you quickly, if it be the Lord's will, and I
will know not the word, but the power of them who are puffed
up. For the reign of God is not in word but in power.
20 What do you chuse?—that I should come to you with a
V. rod, or with love and a spirit of meekness? It is currently
reported that there is among you an act of lewdness, and of
such a sort as is not named among the nations, so that one
2 hath his father's wife: And you are puffed up! Why did you
not rather mourn, in order that he who hath done such a deed
3 might be removed from among you? For I indeed, absent as I
am in the body, but present in the spirit, have already deter-
4 mined as if I were present, with regard to him who hath done
this, in the name of our Lord Jesus Christ, when you and my
5 spirit are assembled with the power of the Lord Jesus Christ,
to deliver such a one over to satan for the destruction of the
6 flesh, that the spirit may be saved in the day of the Lord Je-
sus. This boasting of yours is unbecoming. Do you not know
7 that a little leaven leaveneth the whole mixture? Purge out
therefore the old leaven that you may be a new mass as you
are unleavened. For Christ our Paschal lamb is indeed slain
8 for us, so that we should keep the festival, not with old leaven,
nor with the leaven of wickedness and malignity; but with
the unleavened bread of sincerity and truth.
9 I wrote to you in that* letter not to associate with forni-
cators, not including in general the fornicators of this world,
10 nor those who are immoderate in their desires, or rapacious,
11 or idolaters; since in that case you must needs have gone out
of the world. But this is what I now write to you, that if any
one named a brother, be a fornicator, or one who gratifieth

* Referring to a letter he had formerly written.

immoderate desires, or an idolater, or a railer, or a drunkard,
12 you are not to associate; no, nor eat with such a one. For
what have I to do with passing sentence on those who are
without? Is not this the case? On those within you are to pass
13 sentence, and God will pass sentence on those without. There-
fore remove the wicked person from among yourselves.
VI. Dare any of you having a controversy with another sub-
2 mit it to a trial before the unrighteous, and not before the
saints? Do you not know that the saints are to judge the
world? If then the world is to be judged by you, are you
3 unworthy to judge petty causes? Do you not know that we
shall judge angels? Can we not then things which concern
4 this life? If you therefore have controversies relating to affairs
of this life, do you appoint those to be judges who are held
5 in no esteem by the congregation? To your shame I say, is it
so that there is not among you a wise man—not so much as
6 one who can determine a cause between brethren; but bro-
7 ther goeth to law with brother and that before unbelievers?
Now, then, it is indeed a disparagement to you that you have
8 law suits among yourselves. Why do you not rather suffer
wrong? Why do you not rather suffer loss? Instead of this
9 you yourselves do wrong, and defraud even your brethren.
Do you not know that the unjust shall not inherit the king-
dom of God? Be not deceived; neither fornicators, nor idola-
10 ters, nor adulterers, nor the voluptuous, nor sodomites, nor
thieves, nor such as indulge inordinate desires, nor drunk-
11 ards, nor railers, nor extortioners, shall inherit the kingdom
of God. Now such some of you were; but you have washed
yourselves; but you are hallowed, but you are acquitted by
the name of the Lord Jesus and by the spirit of our God.

12 (a) *Are all things lawful for me!*
(b) All things however are not expedient.
(a) *Are all things lawful for me!*
(b) I however will not be a slave to any thing.
13 (a) *Meats are for the belly, and the belly for meats!*

(a) Arguments used by the Corinthian backsliders to justify their conduct. (b) The apostle's answer.

(b) But God will put a stop to the operation of both—
But as for the body, it is not for fornication, but for the Lord;
14 and the Lord for the body: And as God hath raised up the
15 Lord, he will by his power raise up you also. Do you not
know that your bodies are members of Christ? Shall I then
take the members of the Christ, and make them members of
16 a harlot? Surely no. Do you not know that he who is joined
to the harlot is one body with her? For the scripture saith,
17 "They two shall be one flesh."* Now he who is joined to the
18 Lord is one spirit with him. Flee fornication. Every other
sin, which a man committeth, is without the body; but he
19 who committeth whoredom sinneth against his own body.
Do you not know that your body is a temple of a holy spirit
20 in you, which you have from God? Indeed you are not your
own; for you have been bought with a price. Therefore glo-
rify God with your body and with your spirit which are his.
VII. Now with respect to those matters about which you
2 wrote to me, it is well for a man not to marry: but to avoid
3 fornication let every man have his own wife; and every wo-
man her own husband. Let the husband render due benevo-
4 lence to the wife; and in like manner the wife to the husband.
The wife hath not the power over her own body; but the
husband: And in like manner the husband hath not the power
5 over his own body; but the wife. Withdraw not from each
other, unless by mutual consent for a time, that you may de-
vote yourselves to fasting and prayer. Then come together
6 again that satan may not tempt you through your inconti-
nence.

Now this I say by way of counsel, not of command;
7 for I wish all men to be as I myself am. But every one hath
his peculiar gift from God, some of one kind; and some, of
8 another. I say then to unmarried men and to widows, it is
9 well for them if they continue as I do. But if they have not
the gift of continency, let them marry; for it is better to marry
10 than to burn. And to them who are married I give this in-
11 junction—not I but the Lord: That a wife separate not herself

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* Gen. 2. 24.

from her husband; but if she hath actually separated, let her
continue unmarried, or be reconciled to her husband; and
that a husband put not away a wife.
12 And to the rest I say, not the Lord; if any *brother* hath
an unbelieving wife, and she is well satisfied to live with him,
13 let him not divorce her: and if any woman hath an unbelieving
husband, and he is well satisfied to live with her, let her not
14 divorce him. For the unbelieving husband is hallowed by the
wife, and the unbelieving wife is hallowed by the husband;
15 else your children would be unclean; whereas they are now
holy. But if the unbelieving withdraw; let him or her with-
16 draw, the brother or the sister is not in such cases enslaved:
But God hath called us to peace. For how knowest thou, O
wife, but thou mayst save thy husband? Or how knowest thou,
O husband, but thou mayst save thy wife?
17 But as God hath distributed to every one—as the Lord hath
called every one, so let him walk. And thus I enjoin in all the
18 congregations. Hath any one been called, being circumcised,
let him not become uncircumcised. Hath any been called in
19 a state of uncircumcision, let him not be circumcised. The
circumcision is nothing, and the uncircumcision is nothing,
20 in comparison with keeping the commandments of God. In
21 whatever state any one hath been called, in that let him abide.
Hast thou been called being a slave, let it not give thee con-
22 cern. But if thou canst be made free, chuse that rather. For
he who is called by the Lord, being a slave, is the Lord's
freedman; and in like manner he who is called being free, is
23 the vassal of Christ. You have been bought with a price, be-
24 come not slaves of men. Brethren, in whatever state any one
hath been called, in that let him continue with God.
25 Now with respect to the virgins, I have no commandment
of the Lord; but I give an opinion as one who hath obtained
26 mercy of the Lord to be faithful. I think then this to be good
on account of the impending distress; that it is well for a man
27 to be as he is. Art thou bound to a wife? seek not to be dis-
28 engaged: Art thou disengaged from a wife, seek not a wife.
But if thou shouldst actually marry, thou hast not sinned; and
if the virgin marry she hath not sinned. But such will have
affliction in the flesh: But I spare you and say this, brethren,

that the time with regard to what remaineth, is shortened, so
that they who have wives should be as if they had them not;
30 and they who weep, as if they wept not; and they who re-
31 joice, as if they rejoiced not; and they who buy, as not pos-
sessing; and they who use this world, as not using it immo-
32 derately. For the scenery of this world is shifting; and I wish
33 you to be free from anxious cares. He who is unmarried
careth for the things of the Lord how he may please the Lord;
34 but he who is married careth for the things of the world, how
he may please his wife. There is the like difference between
the wife and the virgin. The unmarried careth for the things
of the Lord, that she may be holy both in body and spirit;
but she who is married careth for the things of the world,
35 how she may please her husband. Now this I say for your
own benefit, not with a view to lay a snare for you; but for that
which is becoming and best adapted to a steady, uninterrupted
36 adherence to the Lord. But if any man thinketh that he bring-
eth reproach* on his virgin; if she be past the prime, this then
should be† the rule, *What she willeth, let him do*, he doth not
37 sin; let them marry: but whoever hath come to a fixed deter-
mination in his heart, using no constraint, but hath power
with respect to his own will and hath determined in his heart
38 to keep his virgin, he doth well. So that he who giveth in
marriage doth well, but he who giveth not in marriage doth
better.

39 A wife is bound by law as long as her husband liveth;
but if her husband die; she is at liberty to marry whom she
will—only in the Lord. But she is happier, if she continue as
she is. This is my opinion, and I think I have a spirit of God.

VIII. Now with regard to the things offered to idols, *we*
2 *know that we all have knowledge.*"‡ (This knowledge puffeth
up; but love edifieth. If then any one thinketh that he know-
3 eth any thing, he knoweth nothing yet as he ought to know.

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* See Esaias 4. 1. † Literally, thus it ought to be.

‡ What is here in italics I take to be the reasoning of those who set themselves up in opposition to the apostle.

But if any one loveth God by him he is acknowledged.)
4 *Therefore in respect to the eating of things offered to idols, we*
know that an idol is nothing in the world: and that there is no other
5 *God but one. For though there are nominal gods both in heaven*
6 *and on earth, as there are many gods and many lords; yet to us*
there is but one God, the father of all, of whom are all things and
we for him; and one Lord Jesus Christ, by whom are all things
*and we by him.**" But all have not this knowledge; and some,
with the consciousness of regard for the idol, even to this
7 time eat meat as sacrificed to an idol; and their conscience be-
8 ing weak is defiled. Now food doth not recommend us to God.
For if we eat we are not the better; nor are we the worse if we
9 do not eat. But take heed that this liberty of yours do not
10 prove a stumbling block to the weak. For if one seeth thee
who hast knowledge seated at table in an idol temple, will not
the conscience of him who is weak be emboldened to eat the
11 idol sacrifice? And shall the weak brother, for whom Christ
12 died, be destroyed for thy knowledge? When you sin thus
13 against the brethren and wound their weak conscience, you
sin against Christ. Wherefore if meat cause my brother to
stumble, I will never eat flesh that I may not cause my bro-
ther to stumble.

IX. Am not I an apostle? Am not I free? Have not I seen
2 Jesus Christ our Lord? Are not you my work in the Lord?
If to others I am not an apostle, yet surely I am to you. For
your being in the Lord is the seal of my apostleship. My answer
3 to them who examine me is this—Have we not a power to
4 eat and drink? Have we not a power to take along with us a
5 sister-wife as well as the other apostles, and the brethren of
6 the Lord, and Cephas? Or are I only and Barnabas excluded
7 from the privilege of not working? Who goeth to war any
time at his own expenses? Who planteth a vineyard and eat-
eth not of the fruit thereof? Who feedeth a flock and doth not
8 eat of the milk of that flock? Do I say these things according
9 to the custom of human affairs? Doth not the law say the same?
For in the law of Moses it is written, "Thou shalt not muz-

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* What is in italics I take to be the apology made by some Co
rinthian teacher for eating things offered to idols.

10 zle an ox treading out corn."* Is God solicitous for oxen? Or
doth he not unquestionably say this for our sake? For us in-
deed it was written, because he who plougheth ought to
plough in hope; and he who thresheth in hope ought to par-
11 take of his hope. If we have sown for you spiritual things is
12 it a great matter if we reap your carnal things? If others exer-
cise this power over you, may not we rather? But we have
not made use of this power; but endure all things that we
13 may not give any obstruction to the glad tidings of the Christ.
Do you not know that they who prepare the sacrifice eat of
14 the sacrifice? They who attend on the altar partake with the
15 altar. So also the Lord hath ordered for them who proclaim
the glad tidings, that they should live by the glad tidings.
But as for me I have not made use of any of these privileges;
nor have I written these things that they should be a rule for
me. For it were better for me to die than that any should de-
16 prive me of what is my boast. For though I publish the glad
tidings I have no cause of boasting; for I am under an obli-
17 gation and woe is for me if I do not publish the glad tidings;
18 for if I do this willingly, I have a reward; but if against my
will I have been intrusted with an office, what then is the re-
ward for me? In this case, when proclaiming the glad tidings
I will make the glad tidings of the Christ so far unexpensive, as
not to use to the utmost the privilege which I have by the
19 glad tidings. For being free from all men, I have made myself
20 a slave to all that I may gain the more. To the Jews I became
as a Jew that I might gain the Jews: to them under law, as if
21 I were under law, that I might gain those under law: to them
without law, as if I were without law (not as without law to
God, but under a law to Christ) that I might gain those with-
22 out law: To the weak I became as weak, that I might gain
the weak—to all those I have become all this that I may save
23 all.† And this I do in consequence of the glad tidings that I
24 may be a joint sharer thereof.

Do you not know that they who run a race, all run; but

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* Deut. 25. 4.

† *That I may save all* is the reading of sundry ancient and approved manuscripts, and of the Syriac and vulgate translations.

25 one only receiveth the prize? In this manner run ye, that
you may obtain. Now, every one who is to contend in the
public games is temperate in all things. They indeed do this
that they may obtain a corruptible crown. But we, [to ob-
26 tain] one that is incorruptible. For my part, therefore, I run
in this manner, not as if I were running unseen: I fight, not as
27 if I were beating the air; but I buffet my body and subdue it,
lest having proclaimed the glad tidings to others I myself
X. should be disapproved. Moreover, I would not, brethren,
have YOU ignorant that our fathers were all under the cloud, and
2 that they all passed through the sea, and were all baptized to
3 Moses in the cloud and in the sea; and did all eat the same spi-
4 ritual food; and did all drink of the same spiritual drink, for
5 they drank from a spiritual rock accompanying them; now
that rock was the Christ. But with the greater part of them
6 God was not well pleased; for they were overthrown in the
wilderness. Now these things were examples for us, that we
7 may not lust after evil things as they did. Be not ye then ido-
laters as some of them were; as it is written, "The people sat
8 down to eat and drink and rose up to play:"* Nor let us
9 commit fornication as some of them did, and there fell in one
day twenty three thousand: nor let us try the Christ as some
10 indeed of them did, and were destroyed by serpents: nor
murmur ye, as some of them murmured and were destroyed
11 by the destroyer. Now all these things came upon them for
examples, and were written for the instruction of us on whom
12 the ends of the ages have met. So let him who thinketh that
13 he standeth, take heed that he do not fall.

No trial hath come upon you but such as is common to
man; and God is faithful, and will not suffer you to be tried
above your strength, but will with the trial make a way to
14 escape, that you may be able to bear it. Therefore, my beloved,
15 flee from idolatry. I speak to you as men of understanding;
16 judge ye what I say—The cup of blessing which we bless, is it
not a fellowship in the blood of the Christ? The loaf which we
17 break, is it not a fellowship in the body of the Christ? Because

* Ex. 32. 6. 19.

it is one loaf, we being many are one body, for we all partake of
18 this one loaf. Consider Israel according to the flesh; are not
19 they who eat the sacrifices, partakers in common of the altar.
What then, do I say that an idol is any thing? or that what is
20 sacrificed to an idol is any thing? No. I only say, that what
the nations sacrifice, they sacrifice to demons and not to God.
21 Now, I would not have you to be partakers in the worship of
the demons. You cannot drink the cup of the Lord and the
cup of demons. You cannot partake of the table of the Lord
22 and of the table of demons. Are we provoking the Lord to
23 jealousy? Are we stronger than he?

(a) "*All things are lawful for me.*"

(b) All things however are not expedient.

(a) "*All things are lawful for me.*"

24 (b) All things however do not edify. Let none seek bare-
25 ly his own interest, but every one that of his neighbour. Eat
whatever is sold in the shambles, asking no questions for con-
26 science sake; for the earth is the Lord's and the fulness thereof.
27 And if any of the disbelievers invite you to an entertainment,
and you chuse to go, eat whatever is set before you, asking no
28 questions for conscience sake. But if any one say to you, This
was sacrificed to an idol, eat not of it for the sake of him who
gave the information; and for conscience sake; for the earth is
29 the Lord's and the fulness thereof. When I say conscience I
do not mean one's own, but the conscience of the other.
30 (a) *But why is my liberty to be judged by another's con-
science? And if I partake with thankfulness, why am I ill spoken
of for what I give thanks?*
31 (b) Whether then you eat or drink, or whatever you do,
32 do all to the glory of God. Conduct yourselves so as to give
no offence to Jews or Greeks, or the congregation of God, even
as I do. In all things I please all men, not studying barely my
own interest, but that of the many, that they may be saved.
Be ye imitators of me as I am of Christ.
XI. Now, I praise you, brethren, that in all things you are
2 mindful of me and hold fast the doctrines as I delivered them

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(a) Arguments used by the Corinthians. (b) The apostle's answer.

3 to you; and I wish you to know that the Christ is the head of
4 every man; and that the head of woman is the man; and
the head of Christ is God. Every man praying or pro-
5 phesying* with his head covered dishonoureth his head;
and every woman praying or prophesying* with the head
uncovered dishonoureth her head; for it is the same as if
6 she were shaven. For if a woman is not veiled, let her be
shorn. But if it be shameful for a woman to be shorn or
7 shaved, let her be veiled. For man indeed ought not to have
his head covered, he being an image and a glory of God; but
8 woman is a glory of man; for man was not made of woman;
but woman of man. Nor was man created for the woman;
9 but woman for the man. The woman, therefore, ought
10 to have a covering on the head, because of the messengers.
11 Nevertheless, man is not without woman, nor woman with-
12 out man in the Lord. For as the woman was of the man, so
also the man is by the woman; and all things are of God.
13 Judge for yourselves. Is it becoming for a woman unveiled
14 to pray to God? Doth not nature itself teach you that if a
15 man hath long hair, it is a shame to him; but if a woman
16 hath long hair it is a glory to her; because the hair is given
her for a veil. If any one, however, is disposed to be conten-
tious, neither we nor the congregations have any such custom.
17 But in regard to this which I am about to mention I do
not commend you, because you meet together not for the bet-
18 ter but for the worse. For in the first place, on your assem-
bling together in the congregation, I hear that there are di-
19 visions among you; and I partly believe it: for there must be
20 sects among you, that the approved among you may become
manifest. When you therefore assemble together, it is not to
21 eat the Lord's supper; for every one at eating taketh first his
22 own supper,† so one indeed is hungry and another is plentifully

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* The Greek word προφητευω signifies to declare any truth, not discoverable by the natural powers of man. See Mat. 26. 68; or to declare truths through the inspiration of God's holy spirit, whether by prediction or not; and means speaking or teaching by inspiration. See 1 Cor. 14. 13, 14, &c.

† In order to understand this it is necessary to observe, that among the Grecians it was customary for companies to meet and eat together, but every one brought his own provisions.

fed. What! have you not houses for eating and drinking? Or
do you despise the congregation of God, and expose to shame
them who have not? What must I say to you? Shall I com-
23 mend you for this? I do not commend you. For I received
from the Lord this which I delivered to you, that the Lord
24 Jesus on the night in which he was delivered up, took a loaf,
and having given thanks, broke it, and said, "Take, eat; this
25 is my body which is broken for you. Do this in commemora-
tion of me." And in like manner, the cup also, after supper,
saying, "This cup is the new covenant by my blood. Do this,
26 as often as you drink it, in commemoration of me. For as of-
27 ten as you eat this loaf, and drink this cup, you proclaim the
death of the Lord, until he come." So that whosoever shall
eat this loaf or drink this cup of the Lord in an unworthy
28 manner, he will be guilty of the body and blood of the Lord.
Now, let a man examine himself, and in this manner eat of
29 that loaf and drink of that cup; for he who eateth and drink-
eth in an unworthy manner, eateth and drinketh a judgment
30 for himself, not distinguishing the body of the Lord. For this
31 cause many among you are weakly and sick, and many are
32 falling asleep. For if we distinguish ourselves, should we not
be judged? And being judged, we are corrected by the Lord,
33 that we may not be condemned with the world. Wherefore,
my brethren, when you assemble to eat, wait for one another;
and if any one is hungry let him eat at home, that you may not
come together for judgment. And the rest I will set in order
when I come.
XII. Now, brethren, I would not have you ignorant with re-
2 spect to the spiritual gifts. You know that you were Gentiles
3 carried away to dumb idols just as you were led. Therefore
I certify to you that none speaking by a spirit of God saith
4 that Jesus is an Anathema;* and that none can say that Jesus
5 is the Lord, but by a holy spirit. Now, there are diversities
6 of gifts, but the same spirit; and there are diversities of offices,
but the same Lord; and there are diversities of energies, but

* A solemn execration among the Jews; meaning, Let his name, or memory, be blotted out.

it is the same God who by his inward operation worketh all
7 these effects in all. Now, this manifestation of the spirit is
8 given to every one for that which is profitable. For to one is
given, by the spirit, a word of wisdom; and to another, a word
of knowledge according to the same spirit; and to another, faith,
9 by the same spirit; and to another, gifts of healing, by the same
10 spirit; and to another, mighty powers of working miracles;*
and to another, the gift of prophecy;† and to another, that of
discerning spirits; and to another, divers languages; and to
11 another, the interpretation of languages. Now, it is one and
the same spirit who effecteth all these, distributing his own as
12 he pleaseth, to every one. For as the body is one, and hath
many members, and all the members of that one body, being
13 many, are one body; so also is the Christ. For by one spirit
we are all baptized to one body, whether we were Jews or
14 Greeks, slaves, or freemen; and have all been made to drink to
15 one spirit. For the body is not one member, but many. If
the foot should say, "Because I am not a hand, I am not of
16 the body," is it therefore not of the body? And if the ear
17 should say, "Because I am not an eye, I am not of the body,"
is it therefore not of the body?" If the whole body were eye,
where would be the hearing? If the whole were hearing,
18 where would be the smelling? But now God hath placed the
19 members, every one of them, in the body, as it hath pleased
20 him. But if they were all one member, where would be the
21 body? Now they indeed are many members, yet one body:
and the eye cannot say to the hand, I have no need of thee:
22 nor can the head say to the feet, I have no need of you. On
23 the contrary, those members of the body which seem to be
the weakest are more especially necessary; and on those which
we think the more dishonourable parts of the body we be-
stow the more abundant honour: and the uncomely parts of
us have more abundant finery, of which the comely parts have
24 no need. God indeed hath formed the symmetry of the body,
25 giving more abundant honour to the part which wanteth it,
that there may be no schisms in the body, but that the mem-

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* Literally, energies. † See before, ch. 11. 5.

26 bers may have mutual concern for one another; so that if one
member suffereth, all the rest suffer with it; and if one member
ber is honoured, all the rest rejoice with it.
27 Now with regard to you, ye are a body of Christ, even
28 individual members, whom God hath placed in the congregation;
tion; first, apostles, secondly, prophets, thirdly, teachers, then
miraculous powers, then gifts of healing, helps, governments,
29 different languages. Are all apostles? Are all prophets? Are
all teachers? Have all miraculous powers? Have all the gifts
of healing? Do all speak divers languages? Are all interpreters?
ters? *But you are ambitious of those gifts which are of superior
excellence.** Well, I am going to point out to you a way still
more excellent.
XIII. Though I speak with the tongues of men and of angels,
2 if I have not love, I am but a sounding brass or a tinkling
cymbal; and though I have a gift of prophesy and understand
all the mysteries and all this knowledge; and though I have
3 all that faith, so as to remove mountains; if I have not love, I
am nothing. And though I distribute all my substance to feed
the poor, and deliver up my body to be burned, if I have not
4 love, it profiteth me nothing. Love is long suffering; it abound-
eth in kindness. Love is not envious. Love is not insolent: it
5 is not puffed up. It doth not behave itself unbecomingly. It
6 is not self interested. It is not easily provoked. It placeth not
7 the evil to account. It rejoiceth not in iniquity, but shareth
in the joys of truth. It beareth all things. It believeth all
8 things. It hopeth all things. It endureth all things patiently.
Love never faileth. But as for prophecies, they will be out of
9 use. As for languages, they will cease: As for science, it will
10 be done away. For we now know in part and prophesy in part,
11 but when perfection is come, there will a stop be put to that
which is in part. When I was a child, I spake as a child, I
thought as a child, I reasoned as a child; but when I became
12 a man, I put a stop to childish things. For we now by means
of a mirrour see a representation of things; but we shall then

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* See ch. 14. v. 12. This is an apology thrown in to which he answers, Well, &c.

see face to face. I now know in part; but I shall then know
13 as I am known. Now then these three, faith, hope and love,
XIV. will remain; but love is the greatest of the three. Be
zealous then in the pursuit of this love, and aspire after spiri-
2 tual gifts, but chiefly that you may prophesy. For he who
speaketh in a strange language, speaketh not to men but to
God: for none understandeth; and with a spirit he speaketh
3 mysteries. But he who prophesieth, speaketh to men edifica-
4 tion, and exhortation, and consolation. He who speaketh in
an unknown tongue edifieth himself; but he who prophesieth,
5 edifieth a congregation. Now I wish you all to speak with
tongues; but much rather that you should prophesy: For he
who prophesieth is greater than he who speaketh with tongues,
unless some one interpret, that the congregation may be edi-
6 fied. For instance, should I, brethren, come to you, speaking
with tongues, what shall I profit you, unless I explain to you
7 what I say, be it either a revelation, or science, or a prophecy,
or a doctrine.* In like manner with regard to inanimate things
which give a sound, whether pipe or kithara, unless they pro-
duce distinct notes, how can it be known what that is, which is
8 played on the pipe or kithara. For if even a trumpet give
an undistinguishable sound who will prepare himself for bat-
9 tle? So also with regard to you, unless you utter with the
tongue a discourse of a clear signification, how can that which
10 is spoken be known? You will be indeed talking to the air.
Let there be ever so many kinds of sounds in the world, and
11 none of them without signification, if I do not know the mean-
ing of the sound I shall be to the speaker a barbarian, and he
12 who speaketh will be the same to me. Such also is the case
with you. Since you then are ambitious of spiritual gifts,
seek to abound in such as tend to the improvement of the
13 congregation. Let him therefore who speaketh in an un-
14 known tongue, pray that he may interpret. For if I pray in
an unknown tongue, my spirit prayeth, but my understand-
15 ing is unfruitful. What then is to be done? I am to pray with

* Literally, if I should come to you speaking with tongues either by revelation or by knowledge, or by prophecy, or by doctrine, what should I profit you unless I spoke to you.

the spirit and to pray with the understanding also. I am to
sing with the spirit, and to sing with the understanding also.
16 Otherwise if thou bless with the spirit, how can he who oc-
cupieth the place of the unlearned say *Amen* at thy giving
17 thanks, when he knoweth not what thou sayest? Thou indeed
givest thanks well, but the other is not edified.
18 I thank my God, I speak with tongues more than you all;
19 but in a congregation I would rather speak five words with
my understanding that I may instruct others, than ten thou-
20 sand words in an unknown tongue. Brethren, be not chil-
21 dren in your understandings; but be infants in malice; and
in your understandings full grown men. It is written in the
law, "By men of strange tongues and with strange lips I will
speak to this people; yet for all this they will not hearken to
22 me, saith the Lord."* So that these strange tongues are for
a sign, not for them who believe; but for unbelievers. But
23 prophesying is not for unbelievers, but for them who believe.
If therefore the whole congregation assemble and all speak
with unknown tongues, and there should come in any unin-
24 structed persons or unbelievers, would they not say that you
are raving? But if all prophesy, and any unbeliever or unin-
25 structed person come in, he is convicted by all; examined by
all; and thus the secrets of his heart are laid open, and so, fall-
ing on his face, he will worship God, declaring that God is
indeed among you.
26 What then, brethren, is to be done? When you come to-
gether every one of you hath a psalm; hath a doctrine; hath a
strange tongue; hath a revelation; hath an interpretation; let
27 all be for edification; and if any one speak in an unknown
tongue, let him speak as by two, or at the most three; and in
28 parts, and let one interpret: but if there be no interpreter,
let him be silent in a congregation, and speak to himself and
29 to God. And let two or three prophets speak, and let the rest
30 deliberate. And if a revelation be made to another who is sit-
31 ting, let the first have become silent. For you can all pro-
32 phesy, one by one, that all may learn, and all be comforted.
33 And the spirits of prophets are subject to prophets. For God
is not a God of confusion, but of peace.

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* Es. 28. 11. 4. Deut. 23. 49. Jer. 5. 15.

34 As in all the congregations of the saints let your women
be silent in those congregations: for they are not permitted to
35 talk, but to be in subjection, as the law also saith: And if they
wish to learn any thing let them ask their husbands at home.
For it is shameful for women to talk in a congregation.
36 Did the word of God go forth from you? or did it come
37 to you only? If any one be, in reality, a prophet, or a spiritual
man, let him acknowledge that what I write to you are the
38 commandments of the Lord. But if any one doth not know
this, let him continue ignorant.
39 So then, brethren, be ambitious of prophesying, and pro-
hibit not the speaking with tongues. Let all things be done in
a becoming and orderly manner.
XV. I now, brethren, remind you in what terms I proclaim-
ed the gospel which I proclaimed to you, and which you re-
2 ceived, and in which you have continued, and by which also
you are saved, if you strictly adhere to it, unless indeed you
3 believed in vain. For I delivered to you, as one of the princi-
pal things, that which I actually received, that Christ died for
4 our sins, according to the scriptures; and that he was buried;
5 and that he was raised up the third day according to the scrip-
6 tures; and that he was seen by Cephas, then by the twelve;
after that he was seen by above five hundred brethren at once, of
whom the greater number are even now alive, but some indeed
7 are composed to rest; after that he was seen by James, then by
8 all the apostles; and, last of all, he was seen also by me, who
9 am as it were one born out of due time; for I am the very
10 least of the apostles, and am not worthy to be called an apostle,
because I persecuted the congregation of God. But by the
favour of God I am what I am; and this favour of his which
reached me was not fruitless; but I have laboured more than
they all; yet not I, but the grace of God which was with me.
11 Whether therefore I or they laboured, thus do we proclaim,
and thus you have believed.
12 Now, if Christ be proclaimed, that he hath been raised
from the dead, how do some* among you say that there is

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* These were of the sect of the Sadducees, who say there is no resurrection of the dead, or future state.

13 no resurrection of the dead? If there is indeed no resurrection
14 of the dead, then Christ is not raised. And if Christ hath not
15 been raised, our proclamation is vain, and your belief is also
vain. And we are found to be actually false witnesses of God;
because we have testified concerning God, that he hath raised
16 the Christ, whom he hath not raised, if indeed the dead are not
17 raised. For if the dead are not raised, then Christ was not
18 raised. And if Christ hath not been raised, your belief is
19 vain; you are still in your sins; and consequently they, who
have been composed to rest in Christ, have perished. If we
have hope in Christ in this life only, we, of all men, are most
20 to be pitied. But now Christ hath been raised from the dead. He
was the first fruits of them who have been composed to
21 rest. For since by man came death, by man also cometh a
22 resurrection of the dead. For as by Adam all die, so by the
23 Christ all shall be brought to life: but every one in his pro-
24 per order—Christ the first fruits; then they who belong to
Christ, at his coming: then the end, when he shall deliver up
the kingdom to God the father, when he shall have put a stop
25 to all empire and all authority, and all power. For he must
26 reign until he hath put all the enemies under his feet. The last
enemy, death, is to be destroyed: for he hath put all under his
27 feet.
(a) "But when it is said, *That all are subjected;* it is evident
28 that there is an exception of him who subjected the *all* to him;
and when the *all* are subjected to him, then will the Son him-
self also be subjected to him who subjected the *all* to him that
29 God may be the *all in all.* This being the case what will they
do who are baptized for the dead? If they who are altogether
dead are not raised up, why are they then baptized for the
30 dead? and why are we every hour incurring danger—I dying
daily? I swear by that boasting of yours" (meaning that which
32 I have in Christ Jesus our Lord) "if I as a man had fought
with beasts at Ephesus, what advantage is that to me if the
dead are not raised up? Let us eat and drink, for to-morrow
we die."

(a) From this to v. 33, all except the parenthesis, I take to be a repetition of the scoffs and reasonings of the aforementioned Sadducees: that it is not the language of the apostle appears evident

33 Be not led astray; "good morals are debauched by talk
34 profane."* Be righteously sober and sin not. For some have
35 not a knowledge of God. I say this to your shame. But a
certain person will say, How are the dead raised, and with
36 what sort of a body do they come? Simpleton! that which
37 thou thyself sowest is not quickened unless it dieth. And as
to what thou sowest, thou sowest not the body which is to be,
38 but a bare grain, for instance, of wheat, or of any other seeds:
and God giveth it a body as it hath pleased him, and to every
39 of the seeds its own peculiar body. All flesh is not of the
40 same sort; but there is one sort of flesh peculiar to men; ano-
ther to beasts, and another to fishes, and another to birds.
There are also celestial bodies, and terrestrial bodies. But the
41 glory of the celestial is of one sort, and the glory of the ter-
restrial, of another. The glory of the sun is of one kind; and
the glory of the moon, of another; and the glory of the stars
42 is different: One star differeth from another in glory. Thus it
is also with respect to the resurrection of the dead. That which
43 is sown, is sown in corruption; it is raised in incorruption; it
44 is sown in dishonour; it is raised in glory: it is sown in weak-
ness; it is raised in power: it is sown an animal body; it is
raised a spiritual body. There is an animal body; and there is
45 a spiritual body. Thus also it is written, "The first man Adam
was made a living soul."† The latter Adam is a quickening
46 spirit. The spiritual was not first, but the animal; then the
47 spiritual. The first man from the earth was earthy; the second
48 man is the Lord from heaven. As the earthy was, such also
49 are they who are earthy. And as the heavenly is, such shall
they be who are heavenly. And as we have borne the image of
50 the earthy, we shall also bear the image of the heavenly. Now
this I say, brethren, that flesh and blood cannot inherit the
51 kingdom of God; nor can corruption inherit incorruption.
Behold I tell you a secret: We shall not all be composed to

—1. From the form of common swearing therein contained, which the apostle explains in a parenthesis. 2. From the severe reprehension in his answer, charging it with profaneness; and, 3. From his quoting another objection of, (I apprehend), the same scoffer.

* A quotation from a Greek poet. † Gen. 2. 7.

52 rest; but we shall all be changed in a moment—in the twink-
ling of an eye, at the last trumpet, for it will sound, and the
53 dead will be raised incorruptible, and we shall be changed.
For this corruptible must put on incorruptibility; and this
54 mortal must put on immortality. Now when this corruptible
shall have put on incorruptibility; and this mortal shall have
put on immortality, then will be brought to pass the word
which is written,

55 "Death is completely swallowed up."*
O death where is thy sting?
Where thy victory, O grave?
56 Sin is indeed the sting of death;
And the law is the strength of sin:
57 But thanks be to God who gives us the victory
Through our Lord Jesus Christ.

58 So then, my beloved brethren, be ye stedfast, immoveable,
abounding always in the work of the Lord, for as much as
you know that your labour in the Lord is not in vain.

XVI. Now, with respect to the collection which is for the
saints, as I have directed in the congregation of Galatia, so do
2 ye also. Every first day of the week, let every one of you lay
by him, and put into a common treasury, what he can conve-
niently; that when I come there may be no collection then
3 made. And when I come, whomsoever you approve, them I
4 will despatch with letters to carry your bounty to Jerusalem.
And if it be thought proper that I myself should go, they
5 shall go with me. Now I will come to you when I have
passed through Macedonia, (for I am going through Mace-
6 donia) and perhaps I may continue with you some time, or
even spend the winter, that you may forward me on in what-
7 ever journey I may take. For I do not wish to see you now
on my way, but hope to spend some time with you, if the
8 Lord permit. But I will stay at Ephesus until the pentecost,
9 for a great and effectual door is opened for me, though there
10 are many opposers. Now when Timothy comes to you, see that
he be with you without fear; for he worketh the work of the
11 Lord, as I myself do. Therefore let none despise him; but

* Es. 25. 8.

forward him on in peace, that he may come to me; for I wait
12 for him with the brethren. Now with respect to Apollos the
brother, I importuned him much to go to you with the bre-
thren. Though upon the whole it was not his will to go now,
yet he will go when there shall be a favourable opportunity.
13 Watch; stand firm in the faith; acquit yourselves like
14 men; be strong; let all your affairs be transacted with love.
15 And I intreat you, brethren, (you know the household of Ste-
phanas, that it is the first fruits of Achaia, and that they have
16 addicted themselves to the service of the saints;) that you
submit yourselves to such, and to every fellow worker and
labourer.
17 Now I rejoice at the coming of Stephanas, and Fortuna-
tus, and Achaicus, because they have supplied to the full
18 what was wanting on your part. For they have quieted my
spirit as well as yours. Have regard therefore to such as these.
19 The congregations of Asia salute you. Aquilas, and Pris-
cilla; and the congregation at their house, salute you with
20 much affection in the Lord. All the brethren salute you. Sa-
lute ye one another with a holy kiss.
21 The salutation of me Paul with my own hand—If any
one loveth not the Lord Jesus Christ, let him be an Anathema.
Maranatha.* The favour of the Lord Jesus Christ be with
you. My love be with you all in Christ Jesus. Amen.

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* The words Anathema, Maranatha, were terms used by the Jews when they excommunicated a person.

THE SECOND EPISTLE

OF THE

APOSTLE PAUL,

TO THE

CORINTHIANS.

I. PAUL, an apostle of Jesus Christ, by the will of God,
and Timothy the brother, to the congregation of God which
2 is at Corinth, together with all the saints who are in all
Achaia. Favour be to you and peace from God our Father,
and the Lord Jesus Christ.
3 Blessed be the God and Father of our Lord Jesus Christ,
4 the Father of mercies and the God of all consolation, who
comforteth us in all our affliction, to the end that we may be
able to comfort them who are in any affliction, with the comfort
with which we ourselves have been comforted by God.
5 Because in proportion as the sufferings of the Christ
6 abound towards us, so by means of Christ our consolation
also aboundeth; and whether we are afflicted, it is for your
consolation and salvation, which is effectually wrought out by
a patient enduring of the same sufferings which we suffer; or
7 if we are comforted, it is for your consolation and salvation;
therefore our hope of you is stedfast, as we know, that as
8 you are partakers of the sufferings, so will you be also of the
consolation. For we do not, brethren, wish you to be ignorant
with respect to that affliction of ours which befel us in
9 Asia—that we were exceedingly pressed beyond our strength,
so that we had indeed no hopes of life; but had in ourselves
the sentence of death, that we might not trust in ourselves,
10 but in God who raiseth the dead, who delivered us from so

11 great a death, and doth deliver: in whom we trust that he
will still deliver us, you joining the assistance of your prayers
for us, that the favour granted to us for the sake of many may
12 be acknowledged by many with thanksgiving on our behalf.
For this is the matter of our boasting—the testimony of our
conscience, that with simplicity and godly sincerity, not with
carnal wisdom, but by the grace of God, we have conducted
13 ourselves in the world, and more especially towards you. For
14 we write nothing to you but what you clearly understand or
have acknowledged, and will, I hope, even to the end acknow-
ledge, as some of you have acknowledged us, that we are
15 your boast, as you indeed will be ours, in the day of the Lord
16 Jesus. And in this confidence I purposed to come to you first,
that you might have a second benefit; and through you to pro-
ceed on to Macedonia, and from Macedonia to come to you
17 again, and be by you forwarded on to Judea. Did I then, in
purposing this, use fickleness? Or what I purpose do I pur-
18 pose according to the flesh, so that with me there may be the
yes, yes; and the no, no? Now as God is faithful, our word to
19 you was not yes and no. For the Son of God, [namely] Jesus
Christ, who was proclaimed among you by us [namely] by
me, and Silvanus, and Timothy, was not yes and no; but by
20 him hath been made yes. For all the promises of God are in
him yes, and in him Amen, for glory to God through us.
21 Now, he who keepeth us together with you firm for Christ,
22 and anointed us, is God, who hath sealed us, and given us the
23 earnest of the spirit in our hearts; and I appeal to God, as a
witness on my life, that with a view to spare you I have not
24 yet come to Corinth: not that we have dominion over your
II. faith; but are joint promoters of your joy; for in this faith
you have continued; but I determined this with myself, that
2 my coming again should not be the occasion of grief to you.
For if I grieve you, who is there to gladden me? None, but
3 he whom I have made sorrowful: and I wrote to you for this
very purpose, that, when I come, I may not have grief on ac-
count of them for whom I ought to rejoice; as I have a confi-
4 dence in you all, that my joy is the joy of you all. For in
great affliction and anguish of heart I wrote to you, with many
tears—not that you should be grieved, but that you might

5 know that overflowing love which I have for you. Now if any
one hath occasioned grief, he hath grieved me only as a part-
ner in it; that I may not continue a burden on you all; suffi-
6 cient for such a one is the censure which hath been passed by
7 the majority; so that, on the contrary, I rather wish you to
forgive and comfort him, that such a one may not be over-
8 whelmed with an excess of sorrow. Therefore I intreat you
9 to authorise love for him. For this was one purpose of my
writing, that I might have this proof of you, whether you are
10 obedient in all things. And to whomsoever you forgive any
thing, I do so too. For with regard to myself, if I have for-
given any one whatever any thing, I have forgiven him for
11 your sakes, in the presence of Christ, that Satan may not get
an advantage over us, for we are not ignorant of his devices.
12 Now when I came to Troas for the purpose of proclaim-
ing the glad tidings of the Christ, though the Lord opened a
13 door for me, I had no rest in my spirit, because I did not find
my brother Titus; but taking leave of them, I set out for Ma-
14 cedonia. But thanks be to God who causeth us always to tri-
umph in the Christ, and who manifesteth by us, in every place,
15 the odour of the knowledge of him. Because we are for God a
strong odour of the Christ among them who are saved, and
16 among them who perish (to these indeed an odour of death
for death, but to those an odour of life for life) who therefore
17 is sufficient for this? For we do not like the many, adulterate
the word of God, but as men of sincerity, but as men of God,
in the presence of God in Christ we speak.
III. "*Are we beginning again to commend ourselves to you? Do we only want, like certain persons, commendatory letters to*
2 *you, or letters of recommendation from you?* *" You your-
selves are our letter. It hath been written in our hearts; it is
3 known and read by all men. You are shewn publickly because
you are the letter of Christ which we make use of. It is writ-
ten, not with ink, but with the spirit of the living God; not on
4 tables of stone, but on fleshly tables of the heart. Such is the

* These, it is presumed, were reflections cast upon the apostle by his opposers.

confidence which we have through Christ in regard to God;
5 not that we are of ourselves sufficient to reckon any thing as
proceeding from ourselves; but our sufficiency is from God,
6 who hath qualified us to be ministers of a new covenant; not
of *letter* but of *spirit;* for the *letter* killeth, but the *spirit*
7 giveth life. (Now if the ministration of death engraven in let-
ters, on stones, was attended with such glory that the children
of Israel could not look steadily on the face of Moses, because
8 of the temporary glory of his countenance; shall not the mi-
9 nistration of the spirit be much more attended with glory? For
if that ministration of condemnation was attended with glory,
much more doth this ministration of justification abound in
10 glory. For that indeed which was glorious, is in this respect
11 not glorious because of this super-excellent glory. For if that
which was temporary was with glory, much more shall this
12 which is permanent be attended with glory. Having therefore
such a hope, we use great plainness of speech, and do not [act]
13 as Moses. He put a veil on his face, that the children of Israel
might not look stedfastly to the end of that which is abolished.
14 Their minds were indeed blinded, for even to this day that
very veil at the reading of the old covenant remaineth. That
15 which is abolished by Christ is not unveiled, but even at this day
16 when Moses is read there is a veil upon their heart, but when
ever it shall turn to the Lord that veil will be taken away.)
17 Now the Lord is the *spirit?* And where the spirit of the Lord
18 is, there is liberty; and we all with an unveiled face viewing,
as in a mirrour, the glory of the Lord, are transformed into the
same image from glory to glory, as from the Lord of *spirit.**
IV. Having therefore this ministration, as we have obtained
2 mercy, we do not falter, but have renounced the secrets of
shame, not walking in craftiness, nor dealing deceitfully with
the word of God, but by the clear manifestation of the truth
recommending ourselves to every man's conscience in the
3 sight of God. If then these glad tidings of ours are veiled,

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*In order to understand this it is necessary to keep in mind what is said in verse 6, 7. that he was qualified to be a minister of a new covenant not of *letter*, but of *spirit*.

4 they are veiled by those perishing things, with which the god
of this world* hath blinded the minds of the disbelieving, that
the splendour of the glad tidings of the glory of the Christ,
5 who is an image of God, may not shine upon them. For we
do not proclaim ourselves, but Christ Jesus the Lord; and our-
selves your servants for Jesus' sake.
6 Because it is God, who commanded light to shine out of
darkness, who hath shined in our hearts, to give a lustre of
7 the knowledge of the glory of God in the person of Jesus
Christ; and we have this treasure in earthen vessels, that the
8 excellence of the power may belong to God and not be from
us; we are pressed on every side, but not utterly crushed;
9 perplexed, but not in despair; persecuted, but not quite for-
10 saken; cast down, but not destroyed; always carrying about
in the body the dying of the Lord Jesus, that the life of Jesus
11 may be manifested in this body of ours. For we, who are liv-
ing, are continually delivered up to death on the account of
Jesus, that the life of Jesus may be manifested in this frail flesh
12 of ours. So that death is operative in us, and life in you. But
13 having the same spirit of belief as is mentioned in this portion
14 of scripture, "*I believed, therefore I spake*,†" we also believe
and therefore we speak, knowing that he who raised the Lord
Jesus, will raise us also by Jesus and present us with you.
15 For all this is for your sakes that the superabounding favour
may make thanksgiving by many redound the more to the
glory of God.
16 For this cause we do not faint: nay though this outer man
17 of ours is wasted, yet the inner is renewed day by day. For
this momentary and light affliction of ours is working out for
us an eternal weight of glory, great beyond expression, while
we are aiming not at things seen, but at things unseen; for
the things seen are temporary, but the things unseen are eter-
V. nal. For we know that when the earthly house of this
dwelling of ours is dissolved, we have a building of God, a
2 house not made with hands, everlasting in the heavens. For
in this we groan, wishing earnestly to clothe ourselves with

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* This may be he who is called, Mammon. † Ps. 116, 10.

3 that house of ours—that heavenly habitation; for having indeed
4 that on, we shall not be found naked. For truly we who are
in this dwelling do groan, being loaded with a burden, for
which we do not wish to unclothe ourselves, but to clothe
ourselves, so that what is mortal may be swallowed up by
5 life. Now it is God who hath worked us up to this, and
6 who hath indeed given us the earnest of the spirit. There-
fore we are always undaunted, (as we know that while we
are dwelling in this body we are sojourning abroad from the
7 Lord; for we walk by faith and not by sight;) and go on
8 undaunted (as we think it better for us to be abroad from the
9 body and at home with the Lord;) and therefore make it the
height of our ambition, whether staying or going, to be well
10 pleasing to him. For we must all appear before the judgment
seat of the Christ, that every one may receive according to
what he hath done in this bodily state, whether good or evil.
11 Knowing therefore the terror of the Lord we persuade men,
and are open to the view of God, and I hope that we have
12 been open also to your conscience. For we are not "*com-
mending ourselves again to you*," but are giving you an occa-
sion of boasting on our behalf, that you may make use of it
before those who boast in outward appearance and not in heart.
13 For if we have been transported beyond ourselves it is to God;
14 and if we are sober, it is for you. For the love of the Christ
urgeth us on, judging this, that if one died for *all* then indeed
15 were they all dying, and that he died for all to the end that
they who live might no longer live for themselves, but for
16 him who died and was raised up for them. So that henceforth
we know no one after the flesh. Nay though we indeed knew
17 Christ after the flesh, yet we now know him so no more. So
that if any one is in Christ, he is a new creation. The old
things are passed away, behold! all those things are made new.
18 And all this is of God, who hath reconciled us to himself by
Jesus Christ, and hath given us the ministry of this reconci-
19 liation. So because God was in Christ reconciling a world to
himself, not reckoning to them their transgressions, and hath
committed to us the word of this reconciliation, we therefore
20 as ambassadors for Christ; as if God were exhorting by us,

we, in behalf of Christ, intreat, "*Be reconciled* to God; for*
21 *he hath made him who knew no sin, a sin offering for us, that*
VI. *by him we may be made the righteousness of God; and co-*
operating with him, we also exhort you that it may not be in vain
2 *that you have received this favour of God. For he saith,*
"*In an acceptable time I have hearkened to thee,*
And in a day of salvation helped thee."†
3 "*Behold now is an acceptable time! Behold now is a day of*
salvation;" [and this we do] giving no offence in any thing
4 that the office may not be blamed; but approving ourselves in
every respect as ministers of God, by great constancy in afflic-
5 tions, in distresses, in straits, in stripes, in imprisonments, in tu-
6 mults, in labours, in watchings, in fastings, in purity, in know-
ledge, in long suffering, in gentleness, in a holy spirit, in undis-
7 sembled love, in the word of truth, in the power of God, with
the armour of righteousness on the right and left, in honour
8 and dishonour, in evil report and good report, as deceivers,
though we are true; as unknown, though well known; as dy-
9 ing, though behold we live; as chastened, yet not put to
10 death; as sorrowful, yet still rejoicing; as poor, yet enriching
many; as having nothing, yet possessing all things.
11 O Corinthians! Our mouth is opened to you; our heart is
12 enlarged. You are not straightened by us, but you are straight-
13 ened by your own affections. Now in return, I speak as to
14 children, Be ye also enlarged. Form no associations with un-
believers; for what fellowship is there between righteousness
and unrighteousness? What communion hath light with dark-
15 ness? What concord hath Christ with Belial? or what portion
16 hath a believer with an unbeliever? And what agreement hath
the temple of God with idols? For you are the temple of the
living God. As God hath said, "Because I will dwell among
them and walk about among them, and will be their God,
17 and they shall be my people;‡ therefore come out from among
them and separate yourselves, saith the Lord, and touch no

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* This seems to be a specimen of his preaching to the unconverted, Jews or Gentiles. † Es. 49. 8. ‡ Levit. 26. 12.

18 unclean thing, and I will receive you, and be to you a father,
and you shall be my sons and daughters, saith the Lord Almighty.*"
VII. Having therefore, beloved, these promises, let us purify ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.
2 Receive us cordially. We have injured no one; we have
3 corrupted no one; we have defrauded no one. I do not speak
to condemn you; for I have said before that you are in our
4 hearts, to die together, and to live together. I use great freedom
of speech to you. I have great boasting with regard to you. I
am filled with comfort. I superabound with joy in all our afflic-
5 tion. For when we arrived in Macedonia our flesh had no
6 rest, but we were afflicted every way. Without were fightings;
within, fears. But God who comforteth them who are cast
7 down, comforted us by the coming of Titus; not barely how-
ever by his coming, but by the consolation with which he
was comforted on your account, when he informed us of your
8 longing desire, your bitter sorrow, your zeal for me; so that I
was the more rejoiced; because if I grieved you by that letter,
I have no cause to regret, though I did regret; for I find that
that letter, though suitable to the occasion, made you sorry.
9 Now I rejoice, not that you were made sorrowful, but that
you were affected with a sorrow which led to a reformation.
For you were affected with a godly sorrow, that you might in
10 no wise receive damage from us. For godly sorrow operateth
to produce a reformation for salvation, never to be repented
11 of; but the sorrow of this world worketh death. For behold!
this very thing—your being affected with a godly sorrow,
what solicitude it hath wrought in you! nay, what apologies!
what indignation! what fear! what longing desire! what zeal!
what avengement! By your whole conduct you have shewn
12 yourselves to be clear in this matter. Now though I indeed
wrote to you, it was not on the account of him who had done
the injury, nor of him who was injured, but that our solicitude,
which we have for you, might be made manifest to you in

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* Jer. 31. 33, and ch. 32. 37, &c. 2 Sam 7. 8, and 14.

13 the presence of God. We were therefore comforted for your
comfort, and rejoiced the more exceedingly at the joy of Ti-
14 tus; because his spirit was refreshed by you all; so that if I
boasted of you to him, I was not shamed; but as we spake
all things to you with truth, so also our boast which we made
15 to Titus hath been verified; and his affection for you increas-
eth more abundantly on recollecting the obedience of you
16 all, how you received him with fear and trembling. I rejoice
therefore that I can wholly confide in you.
VIII. We now, brethren, make known to you, the bounty
of God which hath been granted by the congregations of Ma-
2 cedonia, that in a great trial of affliction, the abundance of
their joy, though their poverty was very great, abounded
3 for the richness of their liberality—that to the utmost
of their ability, I bear them witness, nay, beyond their
4 ability, they were of themselves forward, beseeching us with
much intreaty to receive this bounty, and take a share with
5 others in the office of distributing it to the saints, not indeed
as if we had expected this; but they gave themselves first to
6 the Lord, then to us by the will of God, so as to induce us
to exhort Titus, as he had begun, to continue on and com-
7 plete this bounty among you; that, as you abound in every
thing—in belief, and doctrine, and knowledge, and in all ear-
8 nestness even in your love for us, you might abound also in
this bounty. I do not say this by way of command, but am,
9 during the exertion of others, proving the genuineness of
your love. For you know the bounty of our Lord Jesus Christ,
that rich as he was, he for your sakes became poor, that
10 through his poverty you might become rich. And I give you
my opinion on this occasion, for this is becoming of you
who took the lead, not only in doing, but even in forming the
11 design above a year ago. Now therefore compleat the doing,
that the performance with what you have, may be answera-
12 ble to the readiness with which you undertook it. For if there
be a willingness, a person is accepted according to what he
13 hath; not according to what he hath not. For it is not the
14 design that others should be eased, and you burdened; but
for the sake of equality your abundance at this time should
supply their want; in order that their abundance may supply

15 your want, so that there may be an equality. As it is written,
He who gathered much had nothing over, and he who ga-
thered little did not fall short."*
16 Now thanks be to God, who putteth the same earnestness
17 for you in the heart of Titus. For he indeed received an ex-
hortation, but from an extraordinary earnestness he was going
18 to you of his own accord. Now with him we have sent the
19 brother whose praise is by the gospel throughout all the con-
gregations. And not only so, but he hath been chosen by the
congregations to accompany us with this bounty; the distribu-
20 tion of which we have undertaken for the glory of the Lord
21 and your readiness, using this precaution that none may
blame us in the distribution of this large sum; being careful
to conduct ourselves well, not only in the sight of the Lord,
22 but also in the sight of men. And with them we have sent
that brother of ours whose diligence in many affairs we have
many a time experienced, and who is now more than ordinarily
intent on this from the great confidence which he hath in you.
23 Now with regard to Titus, he is my partner and fellow la-
bourer for you; and as for our brethren, they are messengers
24 of congregations, a glory of Christ. Display therefore for them,
and for the view of these congregations, the demonstration of
IX. your love, and of our boasting on your behalf. For
with regard to the contribution itself, which is for the saints,
2 it is superfluous for me to write to you. For I know the for-
wardness of your minds, and boast of it on your behalf to the
Macedonians, that Achaia was ready a year ago. And this zeal
3 of yours hath been a spur to the multitude. Now I have sent
these brethren, that this boast of ours on your behalf may not,
4 in this instance, be vain—that, as I said, you may be ready
prepared; lest if some Macedonians should come with me and
5 find you unprepared, we, not to say you, may be put to the
blush for this confident boasting. Therefore I thought it ne-
cessary to exhort these brethren to go before to you, and to
get your bounty, of which you had given previous no-
tice, completed before hand, that so it may be ready as a

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* Ex. 16. 18.

6 bounty, not as an extorted gift. Now considering this, that he
who soweth sparingly shall reap sparingly, and that he who
7 soweth bountifully will reap bountifully, let every one give
as he is predisposed in his heart, not with regret, nor reluct-
8 ance; for God loveth a cheerful giver: and God is able to make
every bounty redound to your advantage.
That you having always a sufficiency in every thing, may
9 abound to every good work, (as it is written, "He hath dispers-
ed, he hath given to the poor, his righteousness shall endure for-
10 ever;*" and may *He* who furnisheth abundantly seed for the
sower and bread for food, supply and multiply your seed, and
11 increase the products of your righteousness!) you are enrich-
ed in every thing for every act of bounty, which operateth
through us to produce thanksgiving to God.
12 Because the distribution of this religious offering not only
supplieth the wants of the saints, but also superaboundeth with
13 many thanksgivings to God—(by the experience of this distri-
bution they glorify God for your avowed subjection to the glad
tidings of the Christ;) therefore, for the liberality of this con-
14 tribution for them and for all; and for the supplication which
is made for you by them who love you on account of the su-
15 pereminent favour of God for you, thanks be to God for this
his unspeakable gift.
X. Now I Paul myself exhort you by the meekness and gen-
tleness of the Christ, (I "*who when present am indeed lowly*
2 *among you, but being absent am bold towards you*†") and I pray
this, that I may not when I am present presume upon that
confidence, with which I lay my account to act boldly against
some who reckon us as walking after the flesh. For walking
3 in flesh, not after the flesh, we are carrying on a war (the wea-
4 pons of our warfare being indeed not carnal but mighty
through God for the demolition of fortifications) demolishing
5 surmises and every mount raised against the knowledge of
God, and bringing every sentiment captive to the obedience

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* Ps. 112. 9. †This which I have marked as a quotation, I take to be a reflection thrown upon him by his opponents at Corinth, and in v. 10, a continuation of it.

6 of the Christ; and being in a state of readiness to punish eve-
ry act of disobedience, when your obedience is complete.
7 Consider what is before you. If any one is confident in
himself that he is Christ's; let him again reckon this from
himself, that as he himself is Christ's, so we also belong to
8 Christ. For though I should boast even somewhat more of
this power of ours, which the Lord hath given us for edifica-
tion, and not for your destruction, I shall not be put to shame.
9 In order that I may not seem as if I would terrify you by
10 my letters, ("For his letters, saith one, are indeed weighty and
11 strong; but his bodily presence is weak, and his words con-
temptible,") let such a one reckon upon this, that such as we
are in word by letters when we are absent, such we will ac-
tually be in deed when we are present. For we do not presume
12 to rank or compare ourselves with some of them who com-
mend themselves, but are not aware that they are measuring
themselves by themselves, and comparing themselves with
13 themselves. As for us we will not boast of things not measur-
ed out to us; but according to the measure of the rule of mea-
sure which God measured out to us to have come even to
14 you; for we did not stretch ourselves out beyond bounds as
not reaching you; for even to you we came the first with the
15 glad tidings of the Christ; not into what were not measured
16 out to us, boasting in other men's labours; but having a hope,
on your faith being increased, to be by you farther enlarged,
according to our allotment to publish the good tidings in the
17 regions beyond you; not in another's allotment—in places
ready prepared, for the sake of boasting. But let him who
boasteth, boast in the Lord. For it is not he who commend-
eth himself, who is approved, but he whom the Lord commend-
eth.

XI. I wish you would bear with me a little in this folly. Do
2 but bear with me; for I am jealous of you with a godly jea
lousy. For I fitted you for one husband only, that I might pre
3 sent you as a chaste virgin to the Christ; but I am afraid lest
by some means as the serpent by his subtilty deceived Eve,
4 so your affections should be corrupted from their singleness
for the Christ. For if indeed he who cometh, proclaimeth ano-
ther Jesus, whom we have not proclaimed; or if you receive

another spirit which you have not received, or other glad
5 tidings than what you have accepted, you did well in bearing.
6 For I reckon that I am not a whit behind the chiefest apostles;
and though I am but RUDE in speech, yet I am not in knowledge: but in every respect we have been manifested to you in all things.

7 Did I commit a fault in abasing myself that you might be
exalted, because I proclaimed the glad tidings of God to you
8 gratis? I took spoil of other congregations, having received
9 wages for my attendance on you. Even when present with
you, and in want, I was burthensome to no one; for the brethren who came from Macedonia supplied my want, so that I
10 kept myself from being in any wise burthensome to you, and
I will continue to do so. It is a truth of Christ in me that
11 this boasting shall not be stopped against me in the regions of
12 Achaia. Why? Because I do not love you? God knoweth
that what I do and will do is that I may cut off the advantage
of those who are wishing for an advantage—that in what they
13 boast, they may be found acting as we do: For such as they
14 are false apostles, deceitful workers, transforming themselves
into apostles of Christ. Nor is this to be wondered at; for Sa-
15 tan himself putteth on the appearance of an angel of light:
No wonder, then, if his ministers transform themselves to appear like ministers of righteousness. But their end will be according to their works.

16 Again, I say, let not a certain person think me a fool; but
if he should, bear ye however with me as a fool, that I also may
17 boast a little. What I am going to say, I do not say according
to the Lord, but as with folly on the subject of this boasting.
18 Since many boast after the flesh, let me also boast. For wise
19 as you are, you easily bear with fools; for you bear, if one en-
20 slaveth you; if one devoureth; if one receiveth; if one exalteth
himself; if one openly insulteth you.

21 In regard to reproach; as, "*That we are weak*"—I say
22 that on whatever any one can presume (I speak foolishly) I can
do the same. Are they Hebrews? So am I. Are they Israel-
23 ites? So am I. Are they of the seed of Abraham? So am I.
Are they ministers of Christ? (I speak with an excess of folly)
I am more so—more abundant in labours; far surpassing in

24 stripes; more frequent in imprisonments, often in deaths. Of
the Jews I five times received forty stripes save one. Thrice
25 I was beaten with rods. Once I was stoned. Thrice I have
26 been shipwrecked. In the deep I spent a whole night and
day. On journeys I have been frequently in dangers from
rivers; in dangers from robbers; in dangers from my country-
27 men; in dangers from foreign nations; in dangers in cities; in
dangers in a wilderness; in dangers at sea; in dangers among
false brethren: In toil and fatigue, in watchings many a time,
28 with hunger and thirst; in fastings many a time, with cold and
nakedness. Beside these things from without, I have this dis-
turbance daily crowding upon me—the anxious care of all
29 the congregations. Who is weak and I not weak? Who is
30 offended and I not inflamed? If I must boast, let me boast of
31 things regarding my weakness. The God and Father of our
32 Lord Jesus Christ—-the self-existent, ever blessed being
knoweth that I do not lie. At Damascus the governor under
33 king Aretas posted guards in the city of the Damascenes,
with a design to seize me, whereupon I was let down in a
basket, through a window in the wall, and escaped his hands.
XII. To me indeed it is of no advantage to boast; for I will
2 come to visions and revelations of the Lord. I know a man
in Christ, that fourteen years ago such a one was suddenly
conveyed to the third heaven, (whether in the body I do not
3 know or out of the body I do not know, God knoweth) and I
4 know that such a man was suddenly conveyed to paradise
(whether in the body or out of the body I do not know; God
knoweth) and he heard unutterable things which it is out of
5 the power of man to express. For such a one I may boast,
6 but for myself I will not boast, except of my infirmities.
Though should I indeed have a mind to boast, I shall not be
a fool; for I will speak truth. But I forbear, lest any should
7 ascribe to me beyond what he seeth me, or heareth of me.
Indeed that I might not be too much elated by the astonish-
ing greatness of these revelations, there was given me a thorn
for the flesh, a messenger of satan to buffet me, that I might
8 not be too much elated. For this I besought the Lord thrice,
9 that it might depart from me. Whereupon he said to me, My
grace is sufficient for thee; for my strength is perfected in

weakness. Therefore I will with the greatest pleasure, rather
10 boast of my weaknesses, that the power of the Christ may
shelter me. I feel therefore a complacency in weaknesses, in re-
proaches, in difficulties, in persecutions, in distresses for Christ;
for when I am weak, then am I strong.
11 I am become a foolish boaster! you have compelled me.
For I ought to have been commended by you. For I am
not a whit behind the chiefest apostles, although I am no-
12 thing. The signs indeed of the apostle have been wrought
13 among you with all patience, with signs and wonders and
miracles. For what instance is there of your being inferior to
other congregations, unless it be this; that I have not been
14 burthensome to you? Forgive me this injury. Behold I am in
preparation to come to you a third time, and I will not be bur-
thensome to you. For I seek not your possessions, but your-
selves. For children are not bound to lay up treasures for the
15 parents, but the parents for the children. And as for me, I
will, with the greatest pleasure, spend and be spent for your
sakes, though the more I love you, the less I be beloved.
16 *Now be it so that I did not burthen you, but being crafty I*
17 *took you in by artifice.* Did I take an undue advantage of you
18 by any of them whom I sent to you? I entreated Titus to go,
and with him I sent the brother. Did Titus take any undue
advantage of you? Did we not walk in the same spirit? Did
19 we not in the same steps? Do you think we are again making
20 apologies to you? In the presence of God we speak as in Christ.
And all these things, beloved, are for your edification. For I
am afraid lest when I come I shall not find you such as I wish,
and that you will not find me such as you wish—lest should
there be debates, envyings, animosities, strifes, backbitings,
21 whisperings, swellings and tumults, my God humble me
when I come to you again, and I cause many of those who
have sinned, and have not begun a reformation, to grieve for
the impurity, and fornication, and lasciviousness which they
have committed.
XIII. This is the third time I am coming to you. By the mouth
2 of two or three witnesses every thing is to be established. I
told you before, and I now again forewarn you, as if I were
present—being indeed absent, I now write to them who have

3 heretofore sinned, and to all the rest, that when I come again,
I will not spare. Since you seek a proof of Christ speaking by
4 me, who is not weak towards you, but powerful among you:
For though from weakness he was crucified, yet by the power
of God he is alive, therefore though we are weak in him, yet
5 by the power of God we will be alive with him for you. Exa-
mine yourselves whether you be in the faith: prove yourselves.
Do you not know yourselves, that Jesus Christ is in you, unless
6 you are somehow incapable of standing the test. Now I hope
that you will know that we are not incapable of standing the
7 test. And my prayer to God is, that you may commit no evil
—not that we may be shewn capable of standing the test, but
that you may do what is right, and that we may be as if we
8 could not stand the test: for we can do nothing against the
9 truth but for the truth: for we rejoice when we are weak,
and you are strong. And for this also we pray, namely the
10 restoration of you to perfect order. For this cause I, being ab-
sent, write these things; that when I am present I may not use
severity, according to the power which the Lord hath given
me for edification, and not for destruction.

11 Finally, brethren, farewell. Be perfectly in order. Be com-
forted. Have your minds bent on one and the same thing:
Be at peace: and the God of love and peace be with you.

12 Salute one another with a holy kiss. All the saints salute
you.

13 The favour of the Lord Jesus Christ, and the love of God,
and the communion of the holy spirit be with you all. Amen.

THE EPISTLE

OF THE

APOSTLE PAUL

TO THE

GALATIANS.

I. PAUL, an apostle, not from men, nor by man, but by Je-
2 sus Christ, and God the Father who raised him from the
3 dead; and all the brethren with me, to the congregations of
4 Galatia; favour be to you and peace from God the father, and
from our Lord Jesus Christ, who gave himself for our sins,
that he might deliver us from the present evil age, according
5 to the will of our God and Father, to whom be the glory for
the ages of the ages. Amen.

6 I am astonished that you are so soon carried away, to ano-
ther message of peace, from him who by the favour of Christ
7 called you: which is owing to nothing but this, that there are
some who trouble you, and wish to pervert the glad tidings of
8 the Christ. But if we, or an angel from heaven, proclaim to
you as glad tidings any thing different from what we have pro-
claimed to you, let him be an anathema. As we said before,
9 so I now say again, If any one teach you as glad tidings any
thing different from what you have received, let him be an
10 anathema. For do I now conciliate the favour of men rather
than of God? Or do I seek to please men? For if I still pleas-
ed men, I would not be a servant of Christ.

11 Now I certify to you, brethren, that the message of glad
12 tidings which I proclaimed is not according to man; for I
neither received it from man, nor was I taught it; but by a
13 revelation of Jesus Christ. For you have heard of my beha-
viour formerly in the Jewish religion: that I, in the most vio-

lent manner, persecuted the congregation of God, and rava-
14 ged it; and that I made a greater proficiency in Judaism than
many fellow students of my age, in my own nation, being
15 more abundantly a zealot for the doctrines of my fathers: but
when it pleased God, who had set me apart from my birth,
16 and by his special favour called me, to reveal his son to me,
that I might proclaim the good tidings of him among the na-
tions immediately; I did not consult flesh and blood, nor did
17 I go up to Jerusalem to them who were apostles before me,
but went away to Arabia, and returned again to Damascus.
18 Then, after three years, I went up to Jerusalem to visit Peter,
19 and abode with him fifteen days. But I did not see any other
20 of the apostles, save James the brother* of the Lord. Now as
to what I write to you, behold, God is witness that I do not
21 lie. Then I went to the regions of Syria, and Cilicia, and was
22 personally unknown to the christian congregations of Judea,
23 who had only heard that he who formerly persecuted us is
now proclaiming the glad tidings of that belief which he was
24 formerly destroying, and they glorified God on my account.
II. About fourteen years after, I went up again to Jerusalem
with Barnabas, and took Titus with me. I went up indeed ac-
2 cording to a revelation, and stated to them the glad tidings
which I proclaim among the nations—privately indeed to
those in high repute, that the race, which I run, or had run,
3 might in no wise be frustrate. But neither Titus who was
with me, being a Greek, was compelled to be circumcised, nor
4 did I, (on account of the false brethren who had slily introduc-
ed themselves, and crept in, to spy out that liberty of ours
which we have by Christ Jesus, that they might enslave us)
5 yield for a moment any submission to them, that the truth of
6 the glad tidings might continue with you. And with regard
to those in high repute (what they were formerly doth not con-
cern me: God accepteth not man's person; for these men of
repute added nothing to me; but, on the contrary, seeing that
7 I was intrusted with the message of glad tidings for the uncir-

* Viz. *Cousin German.* Among the Jews, sons of brothers or sisters were called *brothers.*

8 cumcision, as Peter was with that for the circumcision; for he,
who had communicated power to Peter for the mission to the
circumcision, communicated power also to me for the nations)
9 even James, and Cephas, and John, those eminent pillars,
knowing the favour granted to me, gave to me and Barnabas the
right hand of fellowship, that we should be for the nations, and
10 they for the circumcision, recommending only that we would
remember the poor, which very thing I had indeed been for-
11 ward to do. And when Peter came to Antioch I opposed him
to his face, because he was reprehensible. For before certain
12 persons came from James, he had eaten with the Gentiles;
but when they came, he withdrew, and kept himself apart, be-
ing afraid of them who were of the circumcision. And the
13 rest of the Jews also dissembled with him, insomuch that even
Barnabas was carried away with their dissimulation. But
14 when I saw that they were not walking uprightly, according
to the truth of the glad tidings, I said to Peter before them
all, "If thou being a Jew mayst live after the manner of the
Gentiles, and not as the Jews do, why compellest thou the
15 Gentiles to conform to the rites of the Jews? We who are by
16 nature Jews, and not sinners of the Gentiles, knowing that a
man is not justified by works of law unless by means of a be-
lief in Jesus Christ, even we ourselves have believed in Christ
Jesus, that we may be justified for a belief in Christ and not
for works of law; because for works of law no flesh can be
justified. But if we, seeking to be justified by Christ, have
17 ourselves also been found sinners, is Christ then a minister of
sin? Let not this be supposed."

18 Now if I build up again that which I pulled down I make
19 myself a transgressor. As for me, I by law died to law, that
20 I may live to God. I have been crucified with Christ, never-
theless I live—not I myself any more, but Christ liveth in me;
and the life which I now live in flesh, I live by that belief
which I have in the son of God, who loved me and delivered
21 up himself for me. I do not set at naught the favour of God;
for if righteousness be by means of law, Christ hath indeed
died to no purpose.

III. O inconsiderate Galatians! who hath bewitched you that
you should not obey the truth—you, before whose eyes Jesus
2 Christ crucified was evidently represented among you? I wish

to learn from you this only—Did you receive the spirit for
3 works of law, or for the obedience of belief? Are you so un-
wise? Having begun with spirit are you now perfecting your-
4 selves with flesh? Have you suffered so many things in vain?
5 But if indeed in vain; doth he then, who ministereth the spirit
to you abundantly, and worketh miracles among you, do this
6 for works of law, or for the obedience of belief? As Abra-
7 ham believed God, and it was reckoned to him for righteous-
ness, know therefore, that they who are believers are children
of Abraham.

8 The scripture indeed, foreseeing that God would justify
the nations for belief, predicted to Abraham the glad tidings
9 [in these words,] "By thee all the nations shall be blessed.*"
So that they who are believers are blessed with the believing
10 Abraham. For as many as are of works of law are under a
curse; for it is written, "Cursed is every one who will not
persevere in all that are written in the book of the law to do
11 them.†" And that none is justified by law in the sight of God
12 is evident, for "the just shall live because of belief.‡" Now
the law is not because of faith, but, "The man who doth these
13 things shall live by them.§" From this curse of the law Christ
hath redeemed us, being made a curse for us; (for it is written,
14 "Cursed is every one who is suspended on a cross,‖") that
the blessing of Abraham might come upon the nations by
Christ Jesus, that we might receive the promise of the spirit
by means of this belief.

15 Brethren (I speak according to the practice of men) as no
one disannulleth the covenant of a man, or superaddeth to it
16 when it is ratified; and the promises were made to Abraham
and the seed of him (it is not said "*and to the seeds*" as if it
17 was a covenant for many, but as if for one, *and to the seed of
thee;* namely Christ) now this I say that the law which was
four hundred and thirty years¶ after, doth not disannul a co-
venant ratified by God for Christ, so as to put a stop to the

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* Gen. 12. 3: and 18. 18: and 22. 18. † Deut. 27. 26. ‡ Habak. 2. 4. § Lev. 18. 5. ‖ Deut. 21. 23. ¶ Exodus 12. 40.

18 promise. For if the inheritance be by law, it is no longer by
promise ; but God granted it freely by promise.
19 (a) *To what purpose then was the law?*
(b) On the account of transgressions it was superadded
until the seed should come, to whom the promise was made ;
and it was introduced through angels by the hand of a medi-
ator ; but this mediator was not of one party.
20 (a) *But God is one party ; is then the law against the pro-
mises of God?*
21 (b) No by no means ; for if a law had been given which
could have put into a state of life, righteousness would as-
22 suredly have been by law. But the scripture hath shut all up
under sin, that the promise for belief in Jesus Christ might be
23 granted to them who believe. Now before this belief came,
we were under the custody of law, shut up together for the
24 future belief to be revealed. So that the law was our tutor to
25 guide us to Christ, that we might be justified for belief. But
this belief being come, we are no longer under a tutor; for
26 you are all children of God by means of this belief in Christ
27 Jesus. For as many of you as have been baptized to Christ,
28 have put on Christ, There is in him no distinction of Jew and
Greek, no distinction of bondman and freeman, no distinction
29 of male and female. For you are all one in Christ Jesus. And
if you are Christ's, you are then the seed of Abraham and
heirs according to promise.
IV. Now I say, as long as the heir is a minor, he differeth no-
2 thing from a bondman, though he be lord of all; but is under
3 governors and guardians till the time prefixed by the Father.
4 So we also when minors were in bondage, under the elements
of the world; but when the fulness of time was come, God
sent forth his son, born of a woman; born under law that he
5 might redeem those under law—that we may receive the adop-
6 tion of children. And because you are children, God hath
sent forth the spirit of his son into your hearts, crying Abba,
7 Father. So that thou art no longer a slave, but a son; and if a
8 son; then an heir of God through Christ. At the time indeed

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(a) An objection. (b) The answer.

when you knew not God, you as slaves served things which
9 are in reality no gods; but now when you know God, or ra-
ther when God hath owned you, how turn ye again to those
weak and beggarly elements to which you degradingly desire
10 again to be in bondage as before. You observe days and
11 months and seasons and years; I am afraid for you lest I have
bestowed upon you labour in vain.

12 Brethren be, I beseech you, as I, for I am as you were.
13 You have not injured me at all; and you know that when in
a weakness of the flesh I proclaimed to you formerly the glad
14 tidings; with respect to that trial of mine, which I had in my
flesh, you did not despise, nor with scorn reject, but received
15 me as a messenger of God—as Christ Jesus. What was then
your felicitation! For I bear you witness, that if it had been
16 possible you would have pulled out your very eyes and given
17 them to me. Am I then become your enemy, because I tell
you truth? They affect a zeal for you; not in an honourable
way; but they wish to exclude us, that you may be zealous
18 for them. Now it is honourable to be zealously affected to-
wards a good man at all times, and not barely when I am pre-
sent with you.

19 My dear children, for whom I again suffer pangs until
20 Christ be formed in you—but I wish I could this moment be
with you and change the tone of my voice, for I am in doubt
21 about you—tell me ye who desire to be under law, do ye not
22 hear the law? For it is written, that Abraham had two sons,
23 one by a bondwoman, and one by a freewoman : but he in-
deed who was of the bondwoman, was born in the ordinary
course of nature; and he who was of the freewoman, in virtue
24 of the promise. These things have an allegorical meaning,
for by these women are represented the two covenants—one
from mount Sina, bringing forth for bondage; this is Hagar.
25 (for Hagar meaneth mount Sina in Arabia*) and answereth
to the present Jerusalem, who with her children is in a state
26 of bondage: but the Jerusalem above is free: this is the mo-
27 ther of us all; for it is written,

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* Hagar, (which in Arabic signifies a rock) was and still is the name of Sina among the Arabians.

Rejoice thou barren, who bearest not;
Break forth with shouts of joy,
Thou who sufferest not the pangs of childbirth,
For many more are the children of the desolate
Than of her who hath a husband.*

28 Now we, brethren, are children of promise, as Isaak was.
29 But as then he who was born in the ordinary course of nature
30 persecuted him who was born in a spiritual manner, even so
it is now. But what saith the scripture? "Send away this
bondwoman and her son; for the son of this bondwoman
shall not share the inheritance with the son of the freewo-
31 man.†" Now we, brethren, are not children of the bondwoman,
V. but of the free; therefore stand up for the liberty with which
Christ hath made us free, and be not again entangled with a
2 yoke of bondage. Behold I Paul say to you, that if you be
3 circumcised, Christ will avail you nothing. And I testify
again to every man who is circumcised, that he is under an
obligation to perform the whole law. You who are justified
4 by law, have done with the Christ—you have fallen from that
5 favour. As for us then, we by the spirit entertain a hope of
6 justification for faith. For in Christ Jesus neither circumci-
sion nor uncircumcision availeth any thing, but a belief made
operative by love.

7 You were running well. Who hath stopped you from obey-
8 ing the truth? This persuasion cometh not from him who
9 called you. A little leaven leaveneth the whole mass. I have a
10 confidence in the Lord with respect to you, that you will keep
your minds bent on nothing else, and that he who troubleth
you, whoever he may be, will bear the blame. As for me,
11 brethren, if I still preach circumcision, why am I still perse-
cuted? In that case the offence of the cross is done away. I
12 wish that they who are unsettling you would cut themselves
13 off: for you, brethren, have been called to liberty; only let
not that liberty be an advantage to the flesh; but be servants
14 to one another by offices of love. For the whole law is sum-
15 med up in this one precept, Thou shalt love thy neighbour as

* Es. 54. 1. †Gen. 21. 10.

thyself. Now if you bite and devour one another, take heed
16 that you be not destroyed by one another. This then I say, walk
17 by the spirit and by no means fulfil the lust of the flesh. For
the inclinations of the flesh are contrary to the spirit; and the
inclinations of the spirit are contrary to the flesh; they are op-
18 posed to one another; so that you do not, what you wish; but if
19 you are led by the spirit you are not under law. Now the works
20 of the flesh are manifest—they are these—adultery, fornication,
uncleanness, lasciviousness, idolatry, fascinations, enmities,
21 strifes, emulations, animosities, contentions, factions, sects,
envyings, murders, drunkenness, revellings, and the like, of
which I forewarn you, as I have indeed before declared that
22 they who practise such things shall not inherit the kingdom
23 of God: But the fruit of the spirit is love, joy, peace, forbear-
24 ance, gentleness, goodness, faithfulness, meekness, temper-
25 ance—against such things there is no law. Now they who be-
long to Christ have crucified the flesh with its passions and
desires. If we live by spirit let us walk by spirit. Let us not
be vain glorious, provoking one another, envying one another.
VI. Brethren, if a man be overtaken in a fault, do you, who
are spiritual, set such a one right again, with a spirit of meek-
2 ness, keeping an eye on thyself, lest thou also be tempted.
3 Bear one another's burdens and so fulfil the law of the Christ.
4 For if any one thinketh himself to be something, when he is
nothing, he deceiveth himself. Now let every one prove his
own work, and then he will have his boasting for himself
5 alone and not for another. For every one shall bear his own
6 burthen. Let him who is taught the word make him who
7 teacheth a partaker in all good things. Be not deceived. God
8 is not to be imposed on; for whatever a man soweth, that he
shall reap. Because he who soweth for his flesh shall from the
9 flesh reap corruption; but he who soweth for the spirit shall
from the spirit reap life everlasting; therefore let us not be
weary in well doing, for in due time we shall reap without
10 being tired. As we therefore have an opportunity let us do
good to all, but more especially to them who are of the house-
hold of faith.

11 You see in what large letters I have written to you with
my own hand. As many as are desirous of making a figure in

flesh, these are constraining you to be circumcised, only that
13 they may avoid being persecuted for the cross of the Christ;
For even they themselves, being circumcised, do not keep
14 the law; but they wish you to be circumcised that they may
boast in your flesh. But far be it from me to boast, save in
the cross of our Lord Jesus Christ, by which the world is cruci-
15 fied to me and I to the world. For in Christ Jesus neither circum-
cision nor uncircumcision availeth any thing; but a new crea-
16 tion. And with regard to all who will walk by this rule, on
them there will be peace and mercy, even upon the Israel of
God.

17 For the future let no one trouble me, for on this body of
mine I bear the marks of the Lord Jesus.

18 Brethren, the favour of the Lord Jesus Christ be with
your spirit. Amen.

THE EPISTLE

OF THE

APOSTLE PAUL,

TO THE

EPHESIANS.

1. PAUL, an apostle of Jesus Christ, by the will of God,
2 to the saints—to them who are at Ephesus and faithful in
Christ Jesus: Favour be to you, and peace from God our Father, and the Lord Jesus Christ.
3 Blessed be the God and Father of our Lord Jesus Christ,
who hath blessed us with every spiritual blessing,—with the
4 heavenly things in Christ; as he chose us in him before the
5 foundation of the world, that we might be holy and blameless
before him in love; having before hand determinately pointed
us out for an adoption into the number of children by Jesus
6 Christ for himself, according to the good pleasure of his will;
for the praise of the glory of that favour of his with which he
7 made us objects of favour in the Beloved; by whom we have this
8 redemption by his blood—the forgiveness of our sins accord-
9 ing to the richness of his grace in which he hath abounded for
us—having with all wisdom and care made known to us this
secret of his will, according to that good pleasure of his, which
10 he previously purposed in himself, for the dispensation of the
fulness of times, *to bring all things again under one head in*
11 *Christ, both those in heaven and those on earth*—even in him, by
whom we, (having been previously marked out in a determi-
nate manner, according to the purpose of him who effecteth
12 all things according to the counsel of his will) were made his
13 inheritance, to the end that we who first trusted in the Christ

might be for the praise of *his glory;* and by whom you also,
when you heard the word of this truth, the glad tidings of this
14 salvation of yours—by whom you indeed, when you believed,
were sealed with the spirit of the promise (that holy [spirit]
which is an earnest of the inheritance of us—for the com-
plete redemption of the purchase) for the praise of *his glory.*
15 For this cause, having heard of the faith which you have
16 in the Lord Jesus, and of your love for all the saints, I do
17 not cease to give thanks for you, making mention of you in
my prayers, that the God of our Lord Jesus Christ, the Fa-
ther of *the glory*, would give you a spirit of wisdom and reve-
18 lation in the acknowledgment of him—that he would enlighten
the eyes of your understanding, that you may see what the hope
19 of this invitation of his is; and what the riches of the glory of this
inheritance of his, in the saints; and what the exceeding great-
ness of this power of his for us who believe, corresponding to
20 the energy of the strength of that power of his which he exerted
in the Christ.—Having raised HIM from the dead, he set him at
21 his right hand, in the heavenly kingdom, far above all principa-
lity and power, and might, and dominion, and every name which
is named, not only in this age but in that to come; and put all
things under his feet, and constituted him head over all for
the congregation, which is his body—the fulness of him who
II. filleth all in all. And with respect to YOU, when you were
dead in those trespasses, and those sins, in which you for-
2 merly walked according to the course of this world—accord-
ing to the prince of the power of the air, that spirit which is now
working powerfully in the children of disobedience; among
3 whom when we also were all formerly leading our lives in the
desires of our flesh, executing the dictates of the flesh, and
the imaginations, and were naturally children of wrath even
4 as the rest; then God, who is rich in mercy, on the account
5 of the great love with which he loved us, even when we were
dead in those trespasses, did bring us to life with the Christ,
6 (by grace you are saved) and did raise us up, and place us
7 with him in the heavenly kingdom in Christ Jesus, in order
that he might, in the ages which are to come, display the im-
mense riches of his favour by kindness to us in Christ Jesus.
8 For by grace you are saved by means of this belief. And

9 even this is not of yourselves; it is the gift of God. It is not
because of works; so that no one can boast. For we are his
10 workmanship, fitted by Christ Jesus for good works, for which
God had before prepared us that we might walk therein.
11 Wherefore remember that you were formerly the nations in
flesh, those denominated uncircumcision by the nominal cir-
12 cumcision made with hands, in flesh—that you were at that
time without Christ; aliens from the commonwealth of Israel,
and strangers to the covenants of the promise, having no hope,
13 and being without God in the world: but now by Christ
Jesus, you, who were formerly far off, are brought near by
14 the blood of the Christ; for he is our peace. He it is, who hath
made both one, and who hath demolished the partition wall,
15 having by his flesh put a stop to the enmity—the law of the
commandments [contained] in positive injunctions; that he
might frame the two anew, in himself, into one new man,
16 making peace; and reconcile them both in one body, to God
by means of the cross, having by that slain the enmity. And
17 being come he hath proclaimed the glad tidings of peace to
you who were far off, and to them who were near.
18 Because through him we both have access to the father by
19 one spirit, you therefore are no longer strangers, and pilgrims,
20 but fellow citizens of the saints, and of the household of God,
built upon the foundation of the apostles and prophets, Jesus
21 Christ himself being the corner stone, by whom the whole
building being united in symmetry is to grow up to a holy tem-
ple in the Lord; by whom you also are builded up together
with them by the spirit, for an habitation of God.
III. For this cause, with regard to me Paul the prisoner of the
2 Christ, Jesus, for you the nations; inasmuch as you have
3 heard of the dispensation of the favour of God granted to me
for you—that he hath by a revelation made known to me
this secret (as I have briefly written above, by the bare read-
4 ing of which you may perceive my knowledge in this secret
5 of the Christ, which in former generations was not made known
to the children of men as it hath now been revealed to his holy
6 apostles and prophets by the spirit,) *That the nations are co-
heirs, and a joint body, and joint partakers of that promise of
7 his in the Christ by means of the gospel,* of which I was made

a minister according to the free gift of God's favour which
was granted to me—according to the energy of his power.—
8 To me, who am less than the least of all the saints, this favour
was granted to proclaim among the nations the unsearchable
9 riches of the Christ, and to enlighten all men with respect to the
dispensation* of this secret, which God who created all things by
10 Jesus Christ had hidden from the ages, in order that the mani-
fold wisdom of God might now be made known to the prin-
cipalities and the powers in the heavenly kingdom, by means
11 of the congregation, according to the predisposition of the
12 ages which he made by Christ Jesus our Lord; by whom we
have this freedom of speech, and this access with confidence,
13 by this belief in him; therefore I pray you not to be dejected
14 at these afflictions of mine for you. It is for your glory. For
15 this cause I bend my knees to the Father of our Lord Jesus
16 Christ, of whom the whole family in heaven and on earth is
named, that he would, according to the riches of his glory,
17 grant you to be strengthened by his spirit for the inner man,
18 that, by means of this belief, the Christ may dwell in your
hearts; that you being rooted and grounded in love, may be
19 able to comprehend, with all the saints, what is the breadth,
and length, and depth, and height, and to know the love of
the Christ which surpasseth that knowledge—that you may
20 be filled with all the fulness of God. Now to him who is able
to do infinitely above all that we can ask or conceive, accord-
ing to that power which is operative in us—to him be the
glory in the congregation, by Christ Jesus, through all the ge-
nerations of the age of the ages. Amen.
IV. I, therefore, the prisoner for the Lord, beseech you to
2 walk worthy of the call with which you have been called,
3 with all humility and meekness; with long suffering, bearing
4 with one another in love; and endeavouring to preserve the
unity of the spirit by the bond of peace; to be one body and
5 one spirit: as you have indeed been called to one hope of
6 your call. There is one Lord, one belief, one baptism, one
7 God and Father of all, who is over all, and through all, and
in you all; and to every one of us there hath been granted in

* I adopt the reading of almost all the manuscripts which have οἰκονομία.

8 due measure the favour of the free gift of the Christ. There-
fore it is said, "Having ascended on high, he hath led capti-
9 vity captive,;"* and "he hath given gifts to men." Now this
10 expression, "*He ascended*," what doth it infer, but that he
had first descended into the lower parts of the earth? He who
descended is the same who ascended far above all the hea-
11 vens, that he might fill all; and he hath given some to be
apostles, and some, prophets; and some, evangelists; and
12 some pastors, and teachers, for the fitting up of the saints; for
13 the work of distribution; for the building up of the body of
the Christ, until we all come up to the unity of the belief and
of the knowledge of the son of God; to perfect manhood—
14 to a measure of the stature of the fulness of the Christ; that
we may no longer be infants, tossed like waves, and whirled
about by every wind of doctrine, by the cheating sleight of
15 men, by a skill in the art of deceiving: but that maintaining
16 truth with love, we may grow up in all respects for him, who
is the head, the Christ; from whom the whole body being fitly
framed together and cemented, provision is made by means
of the supply of every joint, according to the proportionate
operative power of every part, for an increase of the body—
for building itself up in love.

17 This therefore I say and testify in the Lord, that you no
18 more walk, as the rest of the nations do, in the vanity of their
mind. They having their understandings darkened, being
alienated from the life of God because of the ignorance
19 which is in them, by reason of the blindness of their heart,
have without remorse abandoned themselves to the commis-
20 sion of every uncleanness with inordinate desire. But you
21 have not thus learned the Christ; inasmuch as you have heard
22 him and been taught by him, as the truth is in Jesus, with re-
23 spect to your former course of life, to put off the old man,
which is corrupted by deceitful desires, and to be renewed in
24 the spirit of your mind; and to put on the new man, which in
a conformity to God is created in righteousness and the holiness
25 of truth. Wherefore, putting away all falsehood, speak truth,

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* Ps. 68. 18.

26 every one to his neighbour. Because we are members one
of another, are you excited to anger? Do not therefore sin.
27 Let not the sun go down on your wrath, nor give the devil an
28 opportunity. Let the stealer steal no more; but rather labour,
and procure honestly with the work of his hands, that he
29 may have wherewithal to relieve the needy. Let no corrupt
discourse proceed out of your mouth—nothing but what is
good for edification—of such utility as to be a benefit to the
30 hearers. And grieve not the holy spirit of God by which you
31 have been sealed for the day of redemption. Let all bitterness,
32 and wrath, and anger, and clamour, and detraction, be banished
from among you, with malice of every sort; and be kind to
one another, tenderly compassionate, forgiving one another.
V. And as God hath in Christ forgiven you, be ye therefore
2 imitators of God as beloved children. And walk in love, even
as the Christ loved us, and delivered himself up for us, as an
3 offering and a sacrifice to God for a sweet smelling savour.
And let not fornication, nor uncleanness of any sort, nor in-
4 ordinate desire, be so much as named among you, as becom-
eth saints; nor obscenity, nor foolish talking, nor jesting about
5 things which are unbecoming; but rather thanksgiving. For
this you know that no fornicator, nor unclean person, nor lewd
6 libertine, who is an idolater, hath any inheritance in the king-
dom of the Christ and God. Let no one deceive you with
vain discourses; for on the account of these things the wrath
7 of God is coming on these children of disobedience, be not ye
8 therefore partakers with them. For you were formerly darkness,
9 but being now a light in the Lord, walk as children of light (for
10 the fruit of this light* consists of goodness and righteousness
and truth of every sort) proving what is well pleasing to the
11 Lord. And have no fellowship with the unfruitful works of
12 darkness, but rather reprove them: for as to the things done
13 by them in secret, it is shameful even to mention them. But
all these reprehensible things are exposed to view by the light.
14 For it is light which exposeth every thing to view; therefore

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* This is the reading in sundry Greek copies and ancient versions. I prefer it, because by continuing the use of the same metaphor it seems most agreeable to the context.

it is said, "Awake thou who sleepest and arise from the dead
15 and the Christ will shine upon thee.* Take heed therefore
16 how circumspectly you walk, not as unwise, but as wise, re-
deeming the time. Because these are evil days, therefore be
17 not without understanding, but intelligent with regard to what
18 is the will of the Lord. And be not intoxicated with wine in
which there is debauchery, but be filled with the spirit when
19 you are speaking to one another, when with psalms and hymns
and spiritual songs you are singing and making melody with
20 your hearts to the Lord: and give thanks on all occasions for
all things in the name of our Lord Jesus Christ to the God
and Father.

21 Be subject to one another in the fear of God.

22 Wives, be subject to your husbands as to the Lord; be-
23 cause the husband is the head of the wife, even as the Christ
24 is the head of the congregation. He indeed is the saviour of
the body; but as the congregation is subject to the Christ, so
let wives be to their husbands in every thing.

25 Husbands love your wives, even as the Christ loved the
26 congregation, and gave himself up for it, that having purified
27 it with the bath of the water, he might hallow it; indeed
that he might present it to himself as the glorious congrega-
tion, having neither spot, nor wrinkle, nor any defect whate-
ver; but that it may be holy and without blemish. In the
28 same manner husbands ought to love their wives as their own
bodies. He who loveth his wife, loveth himself. Now no one
29 ever hated his own flesh, but nourisheth and cherisheth it,
30 even as the Lord doth the congregation, because we are mem-
bers of his body—of his flesh and of his bones. Instead of this,
31 "*A man will leave his father and mother and cleave to his wife,*
32 *and they two will be one flesh*,†" this is the great mystery, I
mean in regard to Christ and the congregation. However with
33 regard to you individually, let every one love his wife as him-
self, and let the wife reverence her husband.

VI. Children, obey your parents in the Lord; for this is right.
2 Honour thy father and mother (this is the first commandment

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* Es. 60. 1. † Gen. 2. 24.

3 with a promise) that it may be well with thee, and that thou
mayst live long on the earth.
4 And you, parents, exasperate not your children, but educate them with the discipline and admonition of the Lord.
5 Servants, obey them who are your masters according to
the flesh, with fear and trembling, in the sincerity of your
hearts, as you do the Christ—not with eye-service as men pleasers, but as servants of the Christ, doing the will of God from
the heart, performing service with good will, as to the Lord and
not to men; knowing that whatever good any one doth, the
Lord will reward him for it, whether he be a bondman or a
freeman.
9 And you, masters, observe the same conduct towards
them, abating your threats, knowing that you yourselves have
a master in heaven, and that with him there is no respect of
persons.
10 Finally, my brethren, be strong in the Lord and in the
11 power of his might. Put on the complete armour of God,
12 that you may be able to withstand the wiles of the devil. Because our conflict is not barely with flesh and blood, but
against the principalities and the powers—against the rulers of
this dark age, against the spiritual [assaults] of the wicked-
13 ness in the heavenly dispensation; take up therefore the complete armour of God, that you may be able to make resistance in the evil day, and having put a stop to them all, to
14 maintain your ground. Stand, therefore, having your loins
15 girded with truth, and having on the breast plate of righteousness, and your feet shod with the preparation of the glad
16 tidings of peace, covering all with the shield of faith with
which you will be able to extinguish all the fiery darts of the
17 evil one. Take also the helmet of salvation, and the sword of
18 the spirit, that is the word of God; in every prayer and supplication, always praying with the spirit (being for this purpose in a continual state of watchfulness and prayer) for all
19 the saints—particularly for me, that to me a word may be given, that with the opening of my mouth, and with freedom and
plainness of speech, I may make known the secret of the glad
20 tidings, for which I am performing the office of an ambassa-

dor in a chain, that in this situation I may speak boldly as I
ought to speak.
21 Now that you may know the state of my affairs, and what
I am doing, Tychicus, the beloved brother and faithful minis-
22 ter in the Lord, will give you a particular account, as I have
sent him for this very purpose, that you may know the state
of our affairs, and that he may comfort your hearts.
23 Peace to the brethren and love with faith, from God the
24 Father and the Lord Jesus Christ—this favour be with all
them who love our Lord Jesus Christ without any mixture of
corruption. Amen.

THE EPISTLE

OF THE

APOSTLE PAUL

TO THE

PHILIPPIANS.

I. PAUL and Timothy, servants of Jesus Christ, to all the
saints in Christ Jesus—to them who are at Philippi, with over-
2 seers and deacons, favour be to you and peace from God our
father, and the Lord Jesus Christ.
3 I thank my God at every mention of you, always, in every
4 prayer of mine for you all, making such supplication with joy
5 for your contribution for the glad tidings; having from the
6 first day till now the same confidence, that he who hath begun
a good work in you will continue completing it until the day of
7 Jesus Christ; as it is just for me to be thus affected towards
you all, because you have me in your heart; and in my bonds
and in the defence and support of the glad tidings you all con-
8 tinue to be fellow sharers with me of this favour. For God is
my witness how tenderly I love you all with the affection of
9 Jesus Christ; and this I pray that your love may abound still
more and more, in knowledge and all discernment, that you
10 may prove the things which differ—that you may be sincere
11 and inoffensive till the day of Christ, filled with fruits of right-
eousness, which are by means of Jesus Christ, for the glory
and praise of God.
12 Now I wish you, brethren, to know that what hath hap-
pened to me hath rather conduced to the furtherance of the
13 gospel; so that in the whole imperial palace, and all other
14 places, my bonds are well known to be for Christ; and a greater
number of the brethren in the Lord are emboldened by my bonds

to venture to speak the word with more freedom and intrepi-
15 dity. Some indeed proclaim the Christ out of envy and con-
16 tention, but others do it out of good will—the former for the
sake of strife proclaim the Christ not in a pure manner, thinking
17 to add affliction to my bonds; but the latter for love, know-
18 ing that I am set for the defence of the gospel. What then?
Still in every way, whether in pretence or in truth, Christ is
19 proclaimed. At this therefore I rejoice and will rejoice. For I
know that this will issue in my deliverance, through your sup-
plications and a supply of the spirit of Jesus Christ, accord-
20 ing to my earnest expectation and hope that I shall in no wise
be ashamed; but that in the most open manner, as always so
now, Christ shall be magnified in my body, either by life or
21 by death. For to me to live is Christ, and to die is gain. But
22 whether the living in flesh is for me a fruit of labour, and what
23 I should chuse, I do not know. For I am strained between
the two, having a desire to depart and to be with Christ which
24 is by far the best; but to abide in the flesh is more needful
25 on your account. And being confident of this, I know that
I shall abide and continue some time with you all for your
26 furtherance and joy in the faith; that by me your glorying in
Christ Jesus may abound, by means of my being present with
27 you again. Only conduct yourselves in a manner becoming
the glad tidings of the Christ, that whether I come and see
you, or if absent I may hear this of you, that you are stedfast
28 in one spirit, and that without being in the least daunted by
your opposers, you contend unanimously for the belief of the
gospel, which is to them indeed a manifestation of destruction,
but to you, of salvation.

29 Now with respect to this from God—because this hath
been granted to you for Christ, not only to believe in him but
30 also to suffer for him—and you are engaged in the same con-
flict as that in which you saw me and now hear that I am en-
II. gaged, if therefore there be any consolation in Christ, if
any comfort of love, if any participation of spirit, if any com-
passion and tender mercies, complete my joy.

2 In order that you may be like minded, exercising the same
3 love, having your souls knit together, your minds bent on the

one thing—upon nothing out of a spirit of contention or vain
glory, but in lowliness of mind esteeming one another better
4 than yourselves, look not every one to his own interests, but
5 every one of you to the interests also of others. For let this
temper of mind be in you which was in Christ Jesus, who
6 being in the form of God did not think it robbery to be like
7 God, but he emptied himself—having taken the form of a
8 servant, being in the likeness of men, and found in fashion as
9 a man, he humbled himself and became obedient to death,
even the death of a cross; wherefore God highly exalted
him, and granted him a name which is above every name, that
10 in the name of Jesus every knee should bend, of those in hea-
11 ven, and of those on earth, and of those beneath the earth; and
that every tongue should confess that Jesus Christ is Lord to
the glory of God the father.
12 Therefore, as you, my beloved, have always been obedient,
not only when I was present, but now much more when I am
13 absent, work out your own salvation with fear and trembling;
for it is God who is working in you both the will and the power
14 to act. For this good pleasure do you all things without mur-
15 murings and surmises, that you may be blameless and sincere,
spotless children of God in the midst of a crooked and perverse
16 generation, amongst whom shine ye forth as lights in the
world, displaying the word of life, that I may have matter of
17 boasting for the day of Christ, that I did not run in vain, nor
labour in vain, but can if I am even poured out as a libation on
the sacrifice and service of your belief, rejoice and congratulate
18 with you all. For the same cause then rejoice ye also and con-
gratulate with me.
19 Now I hope in the Lord Jesus to send Timothy very soon
20 to you, that I may be refreshed by knowing the state of your
affairs. For I have none of a like disposition who will sin-
21 cerely interest himself in your concerns. For all are seeking
22 their own things, not the things of the Christ Jesus. But of
him you know this proof, that as a son serveth a father, he
23 hath served with me for the gospel. Him therefore I hope to
24 send as soon as I see the issue of my affairs here. And I have
25 a confidence in the Lord that I myself shall come very soon.
26 But I have thought it necessary to send to you Epaphroditus

my brother, and fellow labourer, and fellow soldier, and your
missionary and agent to supply my want; as he hath been
27 longing for you all, and is much distressed because you heard
that he was sick. For he was indeed sick, nigh to death; but
God had pity on him, and not on him only, but also on me,
28 that I might not have sorrow on sorrow. I have therefore sent
him with the greater despatch, that upon seeing him again you
29 may rejoice, and that I may be less sorrowful. Receive him
then in the Lord with all joy and hold such in high esteem
30 because he was on the brink of death, for the work of the
Christ, having exposed his life that he might supply the want
of your religious service for me.

III. Finally, my brethren, rejoice in the Lord. To write to
2 you the same things is not troublesome to me; and to you it
3 is safe. Beware of the dogs; beware of the evil workers; be-
ware of the concision; for we are the circumcision, who serve
God in spirit, and glory in Christ Jesus, and have no confi-
4 dence in flesh. Though, with regard to my having a confi-
dence even in flesh, if any other thinketh that he hath a confi-
5 dence in flesh, I have greater pretensions—circumcision per-
formed on the eighth day; a descent from Israel; of the tribe
6 of Benjamin; a Hebrew of Hebrews; with respect to the law, a
Pharisee; with respect to zeal, a persecutor of the congrega-
7 tion; with respect to righteousness which is by law, blameless;
8 yet what were gain to me these I have counted refuse* on ac-
count of the Christ—nay more, I do therefore indeed count all
things but refuse, on account of the excellency of the know-
ledge of Christ Jesus my Lord, for whom I have given up all
9 and account them but dregs, that I may gain Christ and be
found in him, not having for my own righteousness, that which
is of the law, but that which is by a belief in Christ—that
which is of God—a righteousness for this belief.

10 That I may know him, and the power of his resurrection,
and the fellowship of his sufferings, I have conformed myself
to his death, that I may somehow arrive at the resurrection of

* The Greek word ζημία signifies any thing cast away or given up to save one's life; and also many sufferings, dangers, hardships or fatigues undergone to obtain a prize or recompense.

the dead—not that I have already received, or am yet made
perfect, but I continue the pursuit, that I may lay hold on
that for which I have been laid hold on by the Christ Jesus.
13 Brethren, I do not reckon myself to have laid hold on it,
but one thing [I do], forgetting the things which are be-
14 hind, and intent on the things before, I press forward to
the mark, for the prize of the call of God from above by
15 Christ Jesus. Let as many of us therefore as are full grown,
have our minds bent on this; and if any of you are otherwise
16 minded, when God shall reveal this to you, (over and above
17 the advance which we have made by walking by this rule,—by
minding this itself) be ye, brethren, imitators of me, and keep
18 your eyes fixed on those who walk thus, as you have us for
an example. For many walk of whom I have frequently told
you, and now tell you with tears, that they are enemies of the
19 cross of Christ. Their end is destruction; their God is their
belly; and their glory is their shame. Their minds are bent on
20 earthly things. But we are citizens of heaven, from which
21 we earnestly expect a saviour, the Lord Jesus Christ, who will
transform the body of this our humble state, that it may be
made conformable to his glorious body, according to the
IV. energy of his power to subject all to himself. Wherefore,
my brethren, my beloved, and much longed for! my joy and
my crown! stand thus stedfast in the Lord, my beloved!
2 I beseech Euodia, and I beseech Syntiche, to be of one
3 mind in the Lord. And I intreat thee also, my faithful col-
league, assist them; for they were fellow labourers of mine in
the gospel, with Clement in particular, and the rest of my fel-
low labourers whose names are in the book of life.
4 Rejoice in the Lord always. Again, I say, rejoice. Let
5 your meekness be known to all men. The Lord is at
6 hand: Be anxious about nothing; but on all occasions, by
7 prayer and supplication with thanksgiving, let your requests
be made known to God; and the peace of God, which sur-
passeth all understanding, will keep your hearts and your
8 minds safe in Christ Jesus. Finally, brethren, whatsoever
things are true, whatsoever things are venerable, whatsoever
9 things are just, whatsoever things are pure, whatsoever things
are friendly, whatsoever things are reputable, if there be any

virtue, and if there be any praise, think of these things, and
practise what you have learned, and received, and heard, and
seen in me; and the God of peace be with you.

10 Now I was greatly rejoiced in the Lord that now at length
you revived your care for me, for whom you indeed were
11 concerned, but had not an opportunity. Not that I speak with
12 regard to want; for I have learned, in whatever circumstances
I am, to be contented. I know how to be brought low; and I
know how to abound: in every respect, and in all things, I
have been initiated into the mysteries of feeding plentifully,
13 and suffering hunger—of abounding, and being in want. I
14 can undergo all things through Christ who strengtheneth me.
Notwithstanding this you did well in assisting me in my dis-
tress.

15 Now you, Philippians, yourselves know, that at the begin-
ning of the glad tidings when I was departing from Macedo-
nia, no congregation communicated with me in respect to giv-
16 ing and receiving, but you only—that when I was at Thessa-
17 lonica you sent once and again to supply my want. Not that I
18 desire a gift, but I wish for the fruit which aboundeth to your
account. Now I have all things and abound. I am fully sup-
plied, having received your presents by Epaphroditus, a fra-
19 grant odour, a sacrifice acceptable, well pleasing to God. And
my God will supply all your wants, according to his riches in
glory in Christ Jesus.

20 Now to our God and father be the glory for the ages of
the ages. Amen.

21 Salute every saint in Christ Jesus. The brethren with me
salute you.

22 All the saints salute you, they especially who are of Cæ-
sar's household.

23 The favour of our Lord Jesus Christ be with you all.
Amen.

THE EPISTLE

OF THE

APOSTLE PAUL,

TO THE

COLOSSIANS.

I. PAUL, an apostle of Jesus Christ, by the will of God, and
2 Timothy the brother, to the holy and faithful brethren in
Christ at Colosse: favour be to you, and peace, from God our
father and the Lord Jesus Christ.
3 We give thanks to the God and father of our Lord Jesus
4 Christ, always praying for you, (having heard of your belief
5 in Christ Jesus, and of your love for all the saints) on account
of the hope laid up for you in the heavens, of which you heard
before by the true word of the gospel, which is come to you,
6 as it hath also to all the world, and is bringing forth fruit, as it
doth among you, from the day you heard and acknowledged the
7 favour of God in truth, as you learned it from Epaphras our
8 dear fellow servant, who is for you a faithful minister of the
9 Christ, and the person who informed us of your love in spi-
rit. For this cause, we indeed, from the day we heard of it,
do not cease praying for you, and requesting, in order that
you may be filled, in respect to the acknowledgment of his will,
10 with all wisdom and spiritual understanding, that you may
walk worthy of the Lord, to all well pleasing.
By every good work we bear fruit, and grow up for the
11 acknowledgment of God; being strengthened with all might
according to the power of his glory for all patience and long-
12 suffering we with joy give thanks to the Father who hath fitted

13 us for a portion of the inheritance of the saints in light; who
hath delivered us from the power of darkness, and removed
us into the kingdom of his beloved son, by whom we have
14 this redemption, even the remission of our sins by the blood
15 of him who is an image of the invisible God, a first born of
the whole creation.
16 Because all the things which are in the heavens and which
are on the earth were created by him—the visible and the invi-
sible, whether thrones, or dominions, or principalities, or pow-
ers, they were all created by him, and for him; therefore he is
17 before all, and they are all kept in consistence by him, and he
is the head of the body, namely of the congregation. He who
18 is the beginning is a first born from the dead that in all things
19 he might be pre-eminent. Because all the plenitude was pleas-
ed* to dwell in him, and by him to reconcile all to himself,
20 he having by the blood of his cross—by himself, brought
them to be at peace, (whether they be the things on earth or the
21 things in heaven,) hath now therefore brought you, who were
for a time alienated, and enemies in your minds by wicked
22 works, to a state of reconcilement by the body of his flesh—
by his death, to present you holy and without blemish, and
23 exempt from accusation in his sight, provided you continue in
this belief, grounded and settled, and are not moved away from
the hope of the glad tidings which you have heard, which have
been proclaimed to this whole creation under heaven, of which
I Paul was made a minister.
24 Now I rejoice in these sufferings of mine for you, and am
in my turn making up in my flesh the remainders of the suf-
ferings of the Christ, for his body, namely, the congregation
25 of which I was made a minister, according to the dispensation
of God which was committed to me for you, to confirm the
26 word of God—the mystery which was hidden from the ages
and from the generations, but is now manifested to his saints;
27 to whom God hath been pleased to make known the riches of
the glory of this mystery among the nations—namely *Christ*

* See ch. 2. 9.

28 *in you the hope of Glory*, whom we proclaim, admonishing
every man, and teaching every man with all wisdom; that we
29 may present every one a full grown man in Christ Jesus; for
which I indeed labour, and struggle with all my might, ac-
cording to that energy of his which operateth in me with pow-
er. For I wish you to know what a great struggle I have for
II. you, and for them in Laodicea, and as many as have not
2 seen me in person, that, they being knit together in love, their
hearts may be comforted, even to all the riches of the full as-
surance of this knowledge—to the acknowledgement of the
mystery of *the God and Father and the Christ*, in which are
hid all the treasures of wisdom and knowledge.

4 Now I say this in order that none may deceive you with
5 enticing discourse; for though I am absent in person, yet in
spirit I am present with you, rejoicing and beholding the re-
6 gularity of your conduct and the stedfastness of your belief in
7 Christ. As you therefore have received the Christ Jesus for
your Lord, walk in him, rooted and built up in him, and firmly
8 established in this belief, as you have been taught; abounding
in it with thankfulness. Be on your guard, that none may make
a prey of you by their philosophy and vain deceit, according
to the tradition of men, according to the elements of the world,
9 and not according to Christ. Because all the plenitude of the
10 deity resideth substantially in him, therefore you are complete
11 in him who is the head of all principality and power; in whom
also you have been circumcised with a circumcision made
without hands—with the putting off of the body of the sins of
12 the flesh—with the circumcision of the Christ; having been
buried with him in that baptism in which also you were raised
with him by your belief in the mighty power of God, who
raised him from the dead.

13 When you were dead in the trespasses and the uncircum-
cision of your flesh he raised you to life with him. Having
14 freely forgiven you all those trespasses—having blotted out
the hand-writing which was against us by the ordinances; that
15 which was adverse to us he removed out of the way—having
nailed this to the cross—having divested himself of the prin-
16 cipalities and the powers, he exposed them to public view
when he triumphed over them on it. Let none therefore judge

17 you in respect to eating or drinking, or in respect to a festival,
18 or a new moon, or sabbaths, which are a shadow of the things
to come. And with respect to the body of the Christ, let no
one deprive you of the prize; however delighted he may be with
19 an affected humility and the religion of angels, prying into mat-
ters which he hath not seen, being vainly puffed up by his
fleshly mind, and not adhering to the head, from which the
whole body, being by means of joints and ligaments supplied
and knit together, is to receive the divine increase.
20 If you, then, have died with the Christ from the elements
of the world, why are you, as if you were living in the world,
21 troubled with these dogmas, "*Touch not; taste not; handle
not;*" which all tend to corruption by this improper use ac-
22 cording to the injunctions and doctrines of those men. These
indeed have a show of wisdom in will-worship and humility
and self denial. Are they not in some estimation for the gra-
tification of the flesh?
III. Since you then have been raised up with the Christ,
2 seek the things which are above; where the Christ is seated
at the right hand of God. Set your affections on the things
3 above and not on the things of this earth. For you have died,
and your life is hid with the Christ in God. When the Christ,
4 our life, shall appear, then shall you also appear with him in
5 glory. Mortify, therefore, with regard to your members which
are on earth, fornication, uncleanness, inordinate passions,
wicked desire, and that licentiousness, which is idolatry, on
6 the account of which things the wrath of God is coming on the
children of disobedience, and in which even you yourselves
7 walked formerly when you lived among them. But now lay
8 ye aside also all these things, anger, wrath, malice, detraction,
9 obscene discourse out of your mouth. Lie not one to another.
10 Having put off the old man, with his deeds, and put on
the new man, which is renewed for knowledge after the image
11 of him who created it, where there is not Greek and Jew, cir-
cumcision and uncircumcision, barbarian, scythian, bondman,
12 freeman, but *the all, and in all, Christ;* put on therefore as
chosen of God, holy and beloved, bowels of tender mercies,
gentleness, humility, meekness, long suffering, bearing with
13 one another, and forgiving one another. If any one hath a cause

14 of complaint against another; as the Christ hath freely forgiven
15 you, so do ye. And over all these put on love which is the
band of this perfection; and let the peace of God, to which
16 you have been called in one body, rule in your hearts; and be
ye grateful. Let the word of the Christ dwell richly in you
with all wisdom, when you teach and admonish one another;
when with psalms and hymns and spiritual songs you sing grate-
17 fully to the Lord with your heart. Indeed whatever you do
in word or deed, do all in the name of the Lord Jesus, giving
thanks to the God and Father by him.

18 Wives, be submissive to your own husbands, as is fit in
19 the Lord. Husbands, love your wives and be not imbittered
against them.

20 Children, obey your parents in all things, for this is well
21 pleasing to the Lord.

22 Fathers, exasperate not your children, lest they be dis-
couraged.

Servants, obey in all respects them who are your masters
23 according to the flesh; not with eye-service as men pleasers,
but with singleness of heart, fearing God; and whatever you
24 do, do it heartily as for the Lord, and not for men, knowing
25 that you will receive from the Lord the reward of the inheri-
tance; for you are serving the Lord Christ, and he who doth
wrong shall receive according to the wrong he hath done.
There is no respect of persons.

IV. Masters, render to your servants what is just and equita-
ble; knowing that you have a master in heaven.

2 Continue in the constant exercise of prayer, watching there-
3 in with thanksgiving; praying at the same time for us also, that
4 God would open for us the door of the word, that we may
declare the mystery of the Christ (for which I indeed am in
bonds) that I may publish it in the manner I ought to do.

5 Walk in wisdom towards them who are without, redeem-
ing the time.

6 Let your conversation be always with courteousness, sea-
soned with salt, with a knowledge how you ought to answer
every one.

7 With regard to my affairs, you will receive full informa-
tion from Tychicus, the beloved brother, and faithful minis-

8 ter, and fellow servant in the Lord, whom I have sent to you
for this very purpose, that he may know your situation and
9 comfort your hearts; together with Onesimus, the faithful and
beloved brother, who is one of you. They will inform you
of the state of all things here.
10 Aristarchus, my fellow prisoner, saluteth you. So doth
Marcus the nephew of Barnabas, concerning whom you have
11 received letters of recommendation, If he come to you, receive
him. Jesus also, who is called Justus, saluteth you. These
are the only persons of the circumcision who are my fellow
labourers for the kingdom of God. These have been a com-
12 fort to me. Epaphras who is one of you, a servant of Christ,
saluteth you, always in his prayers making the most fervent
supplications for you, that you may stand perfect and confirm-
13 ed in all the will of God. For I bear him witness that he hath
a great zeal for you, and for those of Laodicea and Hierapo-
14 lis. Luke the physician, the beloved, saluteth you: so doth
Demas.
15 Salute the brethren at Laodicea, particularly Nymphas
16 and the congregation at his house. And when this letter hath
been read among you, cause it to be read also in the congre-
17 gation of the Laodiceans; and read ye that from Laodicea.
And say to Archippus, Be careful to discharge the office
which thou hast received from the Lord.

The salutation of me Paul with my own hand. Remember my bonds.

The favour be with you. Amen.

THE FIRST EPISTLE

OF THE

APOSTLE PAUL

TO THE

THESSALONIANS.

1. PAUL, and Silvanus, and Timothy, to the congregation
of the Thessalonians in God the father and the Lord Jesus
Christ: Favour be to you, and peace, from God our father and
the Lord Jesus Christ.
2 We give thanks to God always for you all, making men-
3 tion of you in our prayers, remembering incessantly the work
of your belief, and the labour of your love, and the persever-
ance of your hope in our Lord Jesus Christ, in the sight of
4 our God and Father; knowing, brethren beloved of God, the
choice made of you—that our glad tidings did not come to
you in word only, but with power, and with a holy spirit, and
with much assurance.
5 As you knew what manner of persons we were among you
6 for your sakes, you indeed became imitators of us, and of the
Lord, having embraced the word in much affliction, with the
7 joy of a holy spirit; so that you became patterns for all the
8 believers in Macedonia and Achaia. For from you the word
of the Lord hath been sounded forth, not only in Macedonia
and Achaia; but, in every place, your belief in God is spread
9 to such a degree, as rendereth it unnecessary for us to say any
thing. For they themselves relate concerning us what an en-
trance we had among you; and how you turned to God from
the idols, to serve the living and true God, and to wait for
10 his son from heaven, whom he raised from the dead, namely
Jesus, who delivereth us from the wrath to come.

II. For you, brethren, yourselves know that entrance of ours
2 among you, that it was not in vain. Though we indeed had
suffered before, and had been treated injuriously, as you know,
at Philippi; we had the courage, by the help of our God, to
declare to you the glad tidings of God with much earnestness.
3 For our exhortation did not proceed from error, nor from im-
4 purity; nor was it with deceit; but as we had been approved
by God to be entrusted with the glad tidings, so we speak,
5 not as pleasing men, but God who trieth our hearts. For ne-
ver did we at any time use flattering words, as you know; nor
a pretext for covetousness, God is witness; nor were we seek-
6 ing human glory either from you or from others. We might
have appeared with weight as Christ's apostles; but we were
7 gentle among you. Our affectionate regard for you being such
8 as that with which a nursing mother would cherish her own
children, we were willing to impart to you not only the glad
tidings of God, but even our own lives, because you were
9 dear to us. For you, brethren, remember our labour and our
toil: for working day and night that we might not be burthen-
some to any of you, we proclaimed to you the glad tidings of
10 God. You are witnesses, and God is witness, how holy, how
11 just, how irreproachable our behaviour was to you who believ-
ed—how, as you know, we [exhorted] every one of you, as a
12 father would his children, exhorting you, and comforting you,
and testifying that you should walk worthy of God who invit-
13 eth you to his kingdom and glory. On this account also we
give thanks to God continually, because, when you received
from us this message of God, you embraced it, not as a word
of men, but, as it really is, a word of God, which operateth
14 with powerful effect in you who believe. For you, brethren,
became imitators of the congregations of God which are in
Judea in Christ Jesus.

15 Because you suffered from your countrymen the same
treatment as they did from the Jews (from those indeed who
slew the Lord Jesus, and their own prophets, and persecuted
16 us, and who please not God, and are in opposition to all men,
hindering us from speaking to the nations that they may be
saved; thus filling up the measure of their sins continually:
17 but the wrath is at last coming upon them,) therefore we br-

thren, being torn from you for a short time—in person, not
in heart, did the more earnestly endeavour to see your face.
18 Having therefore a longing desire, we wished to come to you,
(particularly I Paul) once and again, but Satan obstructed us.
19 For what is our hope, or will be our joy, or crown of rejoic-
20 ing? Will it not be you in the presence of our Lord Jesus
III. Christ at his coming? For you are our glory and our joy.
Wherefore not being able to bear any longer, we acquiesced
2 in being left alone in Athens, and sent Timothy our brother,
and a minister of God, and our fellow labourer in the glad
tidings of the Christ, to establish you and comfort you con-
cerning your belief; that none of you might be staggered by
3 those afflictions. For you yourselves know that we are de-
4 stined for this. For when we were with you, we told you be-
forehand that we should soon be afflicted, as it hath actually
5 come to pass, and you know; therefore not being able to bear
any longer, I sent to know your faith, for fear the tempter
6 might have tempted you, and our labour be in vain. But Ti-
mothy having now come to us from you, and brought us the
good news of your belief and love, and that you have always
a good remembrance of us, earnestly desiring to see us, as
7 we do to see you; we therefore, brethren, under all our af-
fliction and distress are comforted in respect to you, by your
faith.

8 Now because we live if you continue stedfast in the Lord,
9 what thanks then can we render to God respecting you, for
all the joy with which we rejoice on your account, in the pre-
10 sence of our God; day and night supplicating in the most earnest
manner to see your face and to complete the remainders of
11 your belief! now may he himself, our God and father, and
12 our Lord Jesus Christ, direct our way to you! and may the
Lord cause you to increase and abound in love for one another
13 and for all men, (as we do for you) so as to establish your
hearts unblameable in holiness, in the presence of our God
and Father, at the coming of our Lord Jesus Christ with all
his holy ones.

IV. Wherefore, as to what remaineth, we beseech you bre-
thren, and exhort you, by the Lord Jesus, that as you have
received from us how you ought to walk and please God, you

2 would abound more and more. For you know what instruc-
3 tions we gave you by the Lord Jesus: for this is the will of
God even your sanctification, that you abstain from forni-
4 cation; that every one of you know how to use his own ves-
5 sel in sanctification and honour—not in lustful indulgence,
6 like the nations which know not God; not overreaching and
injuring his brother in this matter; for the Lord is the avenger
7 of all such things, as we told you before and testified. For
God hath not called us for uncleanness, but to sanctification.
8 He therefore who rejecteth [these instructions] rejecteth not
man, but God, even him who hath given us his holy spirit.
9 In respect to brotherly love you have no need of our wri-
10 ting to you, for you yourselves are taught of God to love one
another, and this indeed you practise to all the brethren,
11 through all Macedonia; but we beseech you, brethren, to
abound therein more and more; and to make it your ambi-
tion to live quietly, and to mind your own business, and work
12 with your own hands, as we charged you; that your walk may
appear orderly to the world, and that you may be in want of
nothing.
13 Now I would not, brethren, have you ignorant in respect
to them who are composed to rest, that you may not be afflict-
14 ed with grief, like others who have no hope. For if we believe
that Jesus died and rose again, so [should we] also, that God
will, by the agency of Jesus, bring with him them who are
15 composed to rest. For this we tell you by a word of the Lord,
that we the living who are left till the coming of the Lord
shall not anticipate them who are laid to rest—that the Lord
16 himself, with an authoritative command, with the voice of an
archangel, and with the trumpet of God, will descend from
17 heaven, and the dead in Christ shall be raised first; afterwards
we who are left alive shall, together with them, be conveyed
in clouds to meet the Lord in the air. And so we shall be for
18 ever with the Lord. Therefore comfort one another with these
words.
V. Now, in respect to the times and the seasons, you,
2 brethren, have no need of our writing to you; for you your-
3 selves know very well that the day of the Lord cometh as a
thief at night. For whilst they are saying, *there is peace and*

4 *safety*, sudden destruction is then upon them, like the pangs of
a woman in travail, and they cannot escape. But you, brethren,
are not in darkness, that this day should break upon you at
5 unawares as a thief. You are all children of light and children
6 of the day. We are not of night, nor of darkness. Therefore let
7 us not sleep as others do; but let us watch and be sober. For
8 they who sleep, sleep at night; and they who get drunk are
drunk at night. But as we are of the day, let us be sober, arm-
ing ourselves with the breastplate of faith and love, and for a
9 helmet with the hope of salvation. Because God hath not sta-
10 tioned us for wrath, but to obtain salvation through our Lord
11 Jesus Christ, who died for us, that whether we wake or sleep
we may live with him; therefore comfort one another, and
edify one another, as indeed you do.

12 Now we intreat you, brethren, to consider them who labour
13 among you, and preside over you in the Lord, and instruct you:
and esteem them very highly in love on account of their work.
14 Be at peace among yourselves. And we exhort you, brethren;
admonish the disorderly; comfort the desponding; support the
15 weak; exercise forbearance towards all; see that none return
evil for evil to any one; but on all occasions do all the good
16 you can, both to one another and to all men. Be always cheer-
17 ful. Pray without ceasing. Render thanks for every thing; for
18 this is the will of God in Christ Jesus for you. Quench not the
19 spirit. Despise not prophesyings. Prove all things and adhere
20 to what is good. Abstain from every appearance of evil. And
21 may the God of this peace himself sanctify you entirely!
22 And may the whole of you—the spirit and the soul, and the
23 body, be preserved blameless to the coming of our Lord Jesus
Christ.

24 He who calleth you is faithful, and will do this.

25 Brethren, pray for us. Salute all the brethren with a holy
kiss.

27 I adjure you by the Lord that this letter be read to all the
holy brethren.

28 The favour of our Lord Jesus Christ be with you. Amen.

THE SECOND EPISTLE

OF THE

APOSTLE PAUL

TO THE

THESSALONIANS.

I. PAUL, and Silvanus, and Timothy, to the congregation
2 of the Thessalonians in God our Father, and the Lord Jesus
Christ: Favour be to you and peace from God our Father, and
the Lord Jesus Christ.
3 We ought to give thanks to God always for you, brethren,
as it is fit; because your faith increaseth exceedingly, and the
4 love of every one of you all towards one another aboundeth:
So that we ourselves boast of you in the congregations of God,
on account of your perseverance and belief, in all your perse-
5 cutions. Indeed by these afflictions which you endure there is
a clear evidence of the righteous judgment of God that you
6 are accounted worthy of the kingdom of God for which you
7 actually suffer; since it is just with God to retribute affliction
to them who afflict you; and to you who are afflicted, rest with
8 us at the manifestation of the Lord Jesus from heaven with
his mighty angels, executing, with flaming fire, vengeance on
them who know not God, and on them who hearken not to
9 the glad tidings of our Lord Jesus Christ. These shall suffer
punishment, an everlasting destruction from the presence of
10 the Lord, and from the glory of his majesty, on the day when
he shall come to be glorified by his saints, and to be admired
11 by all those who believe that he was intrusted with this testi-
mony of ours to you: for which purpose we are continually
praying for you, that our God would make you worthy of this
invitation, and confirm all the good pleasure of his goodness

12 and the work of faith, with power; that the name of our Lord
Jesus Christ may be glorified by you, and you by him, ac-
cording to the favour of our God and Lord Jesus Christ.
II. Now, with respect to this coming of our Lord Jesus Christ,
2 and the gathering of us together to him, we beseech you,
brethren, not to be hastily shaken from your purpose; nor
alarmed by any spirit, or by any word, or by any letter as from
3 us, as if the day of the Christ was at hand. Let no one by any
means deceive you that it is, until the apostacy hath first come,
and the man of sin hath been revealed—that son of perdition
4 who setteth himself against, and exalteth himself above, all
that is called God, or an object of worship; so as to seat him-
5 self as God in the temple of God, pointing himself out that he
6 is God. Do you not remember that while I was yet with you
I told you these things? And you know what it is which now
restraineth, to the end that he may be revealed in his own
7 time. For the mystery of this iniquity is now in operation, but
8 there is one who yet restraineth. When he is out of the
way, then will be revealed that lawless one, whom the Lord
will consume with the breath of his mouth. With the bright-
ness of his coming he will indeed put a stop to the operations
9 of him, whose coming is according to the energy of satan, with
10 all the power, and signs, and wonders of falsehood, and with
all the deceit of this unrighteousness among them who perish.
Because they did not embrace the love of the truth that
11 they might be saved; for this cause therefore God will send
them the energy of delusion, that they may believe this false-
12 hood; that all may be condemned who have not believed the
truth, but have taken pleasure in unrighteousness.
13 Now we ought to give thanks to God always for you, bre-
thren, beloved of the Lord, because God hath, from the be-
14 ginning, chosen you for salvation by a sanctification of spirit
and a belief of the truth to which he hath called you by our
glad tidings, to be an acquisition of glory to our Lord Jesus
15 Christ. Therefore, brethren, stand fast, and keep firm hold
of the doctrines* which you have been taught, whether by

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* The Greek word παραδοσεις, means any instruction conveyed to others, either by word or by writing.

16 word or by our letter. And may our Lord Jesus Christ him-
self, and our God and Father, who hath loved us and graci-
17 ously given us everlasting comfort and good hope, comfort
your hearts and establish you in every good word and work!
III. Finally, brethren, pray for us, that the word of the Lord
2 may run and be glorified, as it is among you; and that we
may be delivered from unprincipled and malicious men: for all
3 have not this belief. But the Lord is faithful, and will establish
4 you, and guard you from the wicked one: and we have this
hope in the Lord with regard to you, that you both do, and
5 will do, what we tell you. And may the Lord direct your
hearts to the love of God and to the perseverance of the
Christ.

6 Now we charge you, brethren, in the name of our Lord
Jesus Christ to withdraw yourselves from every brother who
walketh disorderly and not according to the doctrine which
7 he received from us. For you yourselves know how you ought
8 to imitate us—that we did not behave ourselves irregularly
among you, nor eat any man's bread for nothing; but with
labour and toil worked night and day, that we might not be
9 burthensome to any of you; not because we are destitute of
authority, but that we might exhibit ourselves as a pattern
10 for you to imitate. For when we were with you we gave you
11 this charge, that he who would not work should not eat. For
we hear that there are some among you who walk disorderly,
12 doing no work, but busying themselves impertinently. Now
we charge such, and intreat them by the Lord Jesus Christ,
13 to work quietly, and eat their own bread. And as for you,
14 brethren, be not weary in well doing. And if any one doth not
obey this injunction of ours by this letter, mark that man, and
have no intimate connection with him, that he may be ashamed.
15 Yet count him not an enemy, but admonish him as a brother.
16 And may the Lord of peace himself grant you peace continu-
17 ally in every respect. The Lord be with you all. The saluta-
tion of me Paul, with my own hand, which is a mark in every
letter. Thus I write—The favour of our Lord Jesus Christ
be with you all. Amen.

THE FIRST EPISTLE

OF THE

APOSTLE PAUL,

TO

TIMOTHY.

1. PAUL, an apostle of Jesus Christ, according to the ap-
2 pointment of God our Saviour, and the Lord Jesus Christ our
hope; to Timothy, my genuine son by belief, be favour, mercy,
peace from God our father and Christ Jesus our Lord.
3 As I entreated thee, when I was going to Macedonia, to
continue at Ephesus; that thou mightest charge certain per-
4 sons not to teach a different doctrine, nor pay attention to fa-
bles and endless genealogies, which rather promote disputes
5 than the godly edification, which is by faith: Now the end of
that charge is love, from a pure heart, and good conscience,
6 and an unfeigned belief; from which some having swerved,
7 have turned aside to vain discourse, desiring to be teachers
of the law, not understanding what they say, nor about what
8 they are so positive. We know indeed that the law is good, if
9 one use it as a law, considering this, that law is not enact-
ed for a righteous man, but for the lawless and refractory;
for the impious and sinful; for the immoral and profane;
10 for murderers of fathers and murderers of mothers; for homi-
cides, fornicators, sodomites, enslavers of men, liars, perjured
persons, and whatever else is contrary to the wholesome doc-
11 trine according to the glorious glad tidings of the blessed God
12 with which I have been intrusted, and am thankful to Christ
Jesus our Lord who qualified me; for his counting me faith-

13 ful, putting into office me who was before a reviler, and a per-
secutor, and an outrageous offender: but I obtained mercy
14 because I acted ignorantly, in unbelief. And this favour of
our Lord superabounded with faith and love which is by
15 Christ Jesus. This is a faithful word and worthy of all accep-
tation, That Christ Jesus came into the world to save sinners
16 of whom I am a chief; but I obtained mercy for this purpose,
that Jesus Christ might display the utmost forbearance in me,
a chief, for an example to them who should afterwards trust
17 in him for everlasting life. Now to the king of the ages—the
incorruptible, invisible, only wise God, be honour and glory,
for the ages of the ages. Amen.
18 This charge I commit to thee, son Timothy, according
to the preceding gifts of prophesying conferred on thee, that
by them thou mayst carry on this good warfare, having faith
19 and a good conscience, which last some having discarded,
they have, in respect to the faith, suffered shipwreck, of
which number are Hymeneus and Alexander, whom I have
delivered over to satan, that they may learn not to blas-
pheme.
II. I therefore exhort thee first of all, that supplications, pray-
2 ers, intercessions, thanksgivings, be made for all men—for
kings and all who are in authority, that we may lead a quiet
3 and peaceable life with all piety and honesty; for this is good
4 and acceptable in the sight of God our saviour, who willeth all
men to be saved, and to come to an acknowledgment of truth.
5 For there is one God, and one mediator between God and
6 men, the man Christ Jesus, who gave himself as a ransom for
7 all—as the testimony for his own times; for which I have been
appointed a herald and an apostle, (I speak the truth in Christ,
8 I do not lie) a teacher of nations in belief and truth. I there-
fore give it in charge that the men pray in every place, lifting
up holy hands, without wrath and surmise: in like manner al-
9 so, that the women adorn themselves in comely apparel,
with bashful modesty—not with curls, or gold, or pearls, or
10 costly array; but with good works, as it becometh women who
11 profess a reverence for God. Let women learn in quietness
12 with all submission. For I do not allow a woman to teach or
13 to usurp authority over man, but to be in quietness. For

14 Adam was formed first, then Eve; and Adam was not deceiv-
15 ed: but the woman being deceived was in transgression, but
to be saved by the child birth, if they continue in faith and
III. love and sanctification, with a sober mind. This is a faith-
ful word.
If any one desireth the office of an overseer, he desireth a
2 good work. The overseer therefore ought to be blameless, the
3 husband of one wife, sober, discreet, well behaved, hospitable,
qualified to teach, not addicted to wine, no striker, not attach-
4 ed to sordid gain, but of a gentle disposition, not quarrelsome,
not a lover of money, one who presideth well over his own
household, having his children in due subordination, with all
5 gravity, (for if one doth not know how to preside over his
6 own household, how can he take care of the congregation of
God;) not one newly converted, lest, being lifted up with pride,
7 he fall into the condemnation of the devil. He ought also to
have a good character from those without, that he may not fall
into reproach and the snare of the devil.
8 Almoners in like manner should be grave, not double-
9 tongued, not addicted to much wine, not attached to sordid
10 gain, holding the mystery of the faith with a pure conscience;
and let even such be first tried, then, if found blameless, let
11 them exercise the office of almoners.* Women in like man-
12 ner should be grave, not addicted to slander, sober, faithful in
all things. Let almoners be the husbands of one wife, presid-
ing well over their children and their own households; for they
13 who discharge the office of an almoner well, acquire for them-
selves an honourable rank, and much freedom of speech in the
faith which is in Christ Jesus.
14 These things I write to thee, hoping to come to thee in a
15 little time; but if I be delayed, that thou mayst know how thou
oughtest to conduct thyself in the house of God, that is in the
congregation of the living God.
16 The pillar and firm support of the truth is (and unques-

* From Romans 16. 1, it appears that women as well as men were employed as almoners, and from the customs and manners of the Greeks it could not be otherwise.

tionably great is the mystery of this religion,) *God hath been*
manifested in flesh, justified by spirit, hath appeared to messen-
gers, been proclaimed among nations, believed on in the world,
IV. *taken up in glory.* But the spirit saith expressly that in
latter times some will apostatise from this belief, giving heed
to seducing spirits, and doctrines concerning demons, through
2 the hypocrisy of liars, who have their own conscience seared,
3 forbidding marriage, and enjoining an abstinence from meats
which God hath created to be partaken of with thankfulness
by the faithful, and by them who are convinced of this truth,
4 that every thing which God created is good, and nothing to be
5 rejected; for when taken with thankfulness it is sanctified by
6 the permission* of God and prayer. By suggesting these things
to the brethren thou wilt be a good minister of Jesus Christ,
nourished by the words of this belief, and this good doctrine,
7 which thou hast followed. But as for vain and groundless fa-
8 bles, reject them, and exercise thyself for godliness. For bodi-
ly exercise is of little service, but this godliness is profitable
for all things, having a promise of the present life and of that
9 to come. This is a faithful word and worthy of all acceptation;
10 for it is for this that we both labour and suffer reproach, be-
cause we have trusted in the living God, who is the saviour of
all men, especially of the faithful.
11 Announce these things and teach them. Let none despise
12 thy youth; but be thou a pattern to the faithful in doctrine,
13 in behaviour, in love, in spirit, in fidelity, in purity. Until I
14 come apply thyself to reading, to exhortation, to teaching.
Neglect not the gift which is in thee, which was given thee
by prophesy with the laying on of the hands of the assembled
15 elders. Meditate on these things; be intent upon them. That
16 thy improvement in all things may be manifest, take heed to
thyself and to thy doctrine; continue in them: for by doing
this thou wilt save thyself and them who hearken to thee.
V. Rebuke not an aged man with sharpness; but admonish
2 him as a father; young men, as brothers; aged women, as mo-

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* Literally, *word*, alluding, I presume, to the liberty granted to Noe and his offspring to eat flesh.

3 thers; young women, as sisters, with all purity. Honour wi-
4 dows who are widows indeed. But if any widow hath chil-
dren, or grand children; let these first learn to respect their
own household, and to make suitable returns to their parents;
for this is good and acceptable in the sight of the Lord.
5 Now she, who being really a widow and desolate, hath trust-
ed in God, will continue in her supplications and prayers
6 night and day; but she, who indulgeth herself in sensuality,
7 is dead, though she liveth. Announce these things, that they
8 may be irreprehensible. Now if any one doth not provide for
his own, and especially for those of his family, he hath re-
nounced his belief, and is worse than an infidel.

9 Let no widow under sixty years old be put on the list.
10 Having been the wife of one man, is she eminent for good
works? Hath she brought up children? Hath she exercised
hospitality? Hath she washed the feet of the saints? Hath she
assisted the afflicted? Hath she been assiduous to perform every
11 good work? As for young widows, reject them; for when they
become impatient of the restraints of the Christ, they will wish
12 to marry, incurring blame for having violated their former en-
13 gagement. Add to this, that, being idle, they learn to ramble
from house to house, and are not only idle, but are indeed
tatlers, and intermedlers, speaking things which are unbecom-
14 ing. My decision therefore is, that the younger widows mar-
ry, bear children, govern their families, give no advantage, no
15 occasion of reproach to the adversary. For some have alrea-
dy turned aside after satan.

16 If any believer of either sex hath widows, let him or her
relieve them, and let not the congregation be burdened, that
they may relieve them who are really widows.

17 Let the elders who preside well be accounted worthy of
18 double honour, especially they who labour in word and doc-
trine; for the scripture saith, "Thou shalt not muzzle an ox
treading out corn,*" and, "The labourer is worthy of his
wages.†"

19 Receive not an accusation against an elder, but on the tes-

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* Deut. 25. 24. † Luke 10. 7.

20 timony of two or three witnesses. Them, who sin, rebuke be-
fore all, that others may fear.
21 I charge thee before the God and Lord Jesus Christ, and
the chosen angels, to observe these things without prejudg-
22 ing, and to do nothing by partiality. Lay hands upon no one
23 hastily, nor be a partaker in the sins of others. Keep thyself
pure. Discontinue the drinking of water, and take a little
wine on account of thy stomach, and thy frequent indisposi-
tion.
24 The sins of some are so notorious that they go before them
25 to judgment. Some indeed they follow. In like manner also the
good works of some are open and manifest; and such as are
otherwise cannot be hid.
VI. Let as many as are under a yoke of bondage account
their masters worthy of all honour, that the name of God, and
2 this doctrine, may not be reviled. And let not those who have
believing masters disregard them because they are brethren,
but serve them the more, because they who receive the good
3 service are believers, and beloved. Teach these things, and
enforce them by exhortation. If any one teacheth otherwise,
and doth not attend to the wholesome words of our Lord Je-
sus Christ, and to the doctrine according to godliness, he is
4 puffed up, knowing nothing, but raving upon questions and
debates about words, from which proceed envy, contention,
abusive language, evil suspicions, preposterous studies of
5 men whose minds are corrupt and devoid of truth, who sup-
pose this religion to be a matter of gain. From such withdraw
6 thyself. Now this religion, with contentment, is a great gain.
7 For we brought nothing into this world; and it is evident that
8 we can carry nothing out of it. Having then food and rai-
9 ment let us be content with these. But they who determine
to be rich, fall headlong into temptation, and a snare, and into
many foolish and hurtful desires, which plunge men into ruin
10 and destruction. For the love of money is the root of all evil; to
gratify which, some have wandered from the faith, and pierced
11 themselves through with many sorrows. But thou, man of God,
shun these things and pursue righteousness, godliness, faith,
12 love, patience, gentleness. Maintain the good combat of faith.
Lay hold on the life everlasting to which thou hast been in-

13 vited, and of which thou hast made a good profession before
many witnesses. I charge thee in the presence of God, who
14 giveth life to all, and of Christ Jesus who witnessed before
Pontius Pilate the good confession, to keep thyself, in respect
to this command, unspotted, irreprehensible, until the appear-
15 ance of our Lord Jesus Christ, which, in his own proper times
16 will be displayed by him, who is the blessed and only poten-
tate; the king of kings and the lord of lords, who alone hath
immortality, who inhabiteth light inaccessible, whom no man
hath seen, or can see, to whom be honour and everlasting do-
minion. Amen.

17 Charge them who are rich in this present state not to be
high minded; not to trust in uncertain riches, but in the liv-
18 ing God who imparteth to us richly all things for enjoyment;
19 to be beneficent; to be rich in good works, ready to distribute;
willing to communicate, laying up for themselves a good de-
posit for the time to come, that they may obtain the life ever-
lasting.

20 O Timothy keep this deposit, avoiding the profane empty
declamations, and the antitheses of that falsely called science,
which some making a profession of, have, in respect to this
belief, wandered from the mark.

The favor be with thee. Amen.

THE SECOND EPISTLE

OF THE

APOSTLE PAUL,

TO

TIMOTHY.

I. PAUL, an apostle of Jesus Christ, by the will of God, ac-
2 cording to the promise of life which is by Christ Jesus; to Ti-
mothy, a beloved son, be favour, mercy, peace from God our
Father, and Christ Jesus our Lord.
3 I thank God, whom I serve from my forefathers with a
4 pure conscience, that I have so uninterruptedly the remem-
brance of thee in my prayers, night and day, earnestly desir-
5 ing (when I call to mind thy tears) to see thee that I may be
filled with joy, recollecting that unfeigned belief in thee, which
6 dwelt first in thy grand mother Lois and thy mother Eunice,
and I am persuaded is in thee also: for which cause I remind
thee to kindle up that gift of God which is in thee by the lay-
7 ing on of my hands. For God hath not given us a spirit of cow-
8 ardice, but of power, and love, and a sound mind. Be not
therefore ashamed of the testimony of our Lord, nor of me
who am a prisoner on his account; but share with me in af-
9 fliction for the glad tidings, according to the power of God,
who hath saved us, and called us with a holy invitation, not
according to our works, but according to his own purpose,
and the favour which was granted to us in Christ Jesus, before
10 the times composed of ages, and which hath now been mani-
fested by the appearance of our Saviour Jesus Christ, who
hath put a stop to the operations of death, and hath brought
11 life and incorruption to light by the glad tidings, for which I

have been appointed a herald, and an apostle, and a teacher of
12 nations. For which cause also I suffer these things, but am not
ashamed; for I know in whom I have trusted, and am persuaded, that he is able to keep that which I have deposited with
him till that day.
13 Use the form of sound words, which thou hast heard from
14 me, with faith and the love in Christ Jesus. Keep that good
15 deposit by means of a holy spirit which dwelleth in us. This
thou knowest, that all the Asiatics have withdrawn from me,
16 of whom are Phygellus and Hermogenes. The Lord grant
mercy to the household of Onesiphorus, because he often re-
17 freshed me and was not ashamed of this chain of mine; but
18 when he was at Rome, sought me out diligently and found
me. The Lord grant him to find mercy from the Lord in that
day! Indeed, on how many occasions he ministered to me at
II. Ephesus, thou thyself knowest very well. Do thou, there-
2 fore, my son, strengthen thyself with the favour which is in
Christ Jesus; and what thou hast heard from me, in the presence of many witnesses, commit thou to faithful men, who
3 will be able to teach others. Do thou therefore endure hard-
4 ships as a good soldier of Jesus Christ. No one going to war
entangleth himself with worldly affairs, that he may please him
5 who hath inlisted him. And if a man combateth in the public
games, he is not crowned, unless he combat according to the
6 rules prescribed. The husbandman must labour before he
7 partaketh of the fruits. Consider what I say, and may the
8 Lord grant thee understanding in all things. Remember Jesus
Christ, of the seed of David, raised from the dead according to
9 these glad tidings of mine for which I suffer even to bonds, as
10 a malefactor; but the word of God is not bound. For this
cause I bear all things patiently for the sake of the chosen,
that they also may obtain that salvation which is by Christ
11 Jesus, with everlasting glory. This is a faithful word. For if
12 we have died with him, we shall also live with him. If we suf-
13 fer, we shall indeed reign with him. If we deny him, he will
14 deny us. If we are unfaithful, he will continue faithful; he cannot deny himself. Bring these things to remembrance, giving
a solemn charge in the presence of the Lord not to dispute
about words. It answereth no useful purpose. It tendeth to

15 the subversion of the hearers. Study diligently to present thy-
self approved before God, a workman that needeth not to be
16 ashamed; handling rightly the word of truth. And repress those
17 profane empty declamations; for they will proceed on to far-
ther impiety; and like a gangrene the word of these men will
18 spread, of whom are Hymeneus and Philetus, who have
swerved from the truth, saying that the resurrection is already
19 past; and subvert the belief of some. Nevertheless the foun-
dation of God standeth firm, having this inscription—"*The
Lord knoweth them who are his;*" and "*Let every one who
nameth the name of Christ depart from iniquity.*"

20 Now, in a great house there are not only vessels of gold
and silver, but also of wood and potter's clay; and some indeed
21 for honourable uses and some for meaner purposes. If any one
therefore purify himself from these he will be a vessel for ho-
22 nour, set apart and suitable for the master, ready prepared for
every good work. Fly then the passions of youth and pursue
righteousness, fidelity, love, peace with them who invoke the
23 Lord with a pure heart. And avoid foolish and ignorant de-
24 bates, knowing that they generate strifes. Now, the servant
of the Lord ought not to be at strife; but ought to be gentle
25 towards all, ready to teach, patient of ills, with meekness in-
structing opposers: perhaps God may grant them a change of
26 mind so as to acknowledge the truth, and they who have been
captivated by the devil for his pleasure, may rouse and escape
from his snare.

III. But know this, that in the last days there will be grievous
2 times. For the men will be selfish, avaricious, vain, haughty,
3 addicted to slander, disobedient to parents, ungrateful, unholy,
void of natural affection, perfidious, false accusers, intempe-
4 rate, fierce, destitute of love for goodness, betrayers, head-
5 strong, puffed up with conceit, lovers of pleasure rather than
lovers of God, having a form of religion but denying the
6 power of it. From such turn away; for of such sort are they
who insinuate themselves into families, and lead captive
7 weak women laden with sin, led aside by various lusts, al-
ways learning, but never able to come to a knowledge of
8 truth. Now as Jannes and Jambres withstood Moses, so do
these men withstand the truth, having their minds corrupted

being, with respect to this belief, such as cannot stand the test.
9 But they shall not advance much further; for the folly of these
shall be exposed to the world, as that of those was.
10 Now as for thee, thou hast traced accurately my doctrine,
my manner of life, my purpose, my belief, my long suffering,
11 my love, my patience, my persecutions, my sufferings, what be-
fel me at Antioch, at Iconium, at Lystra; what persecutions I
12 endured: but out of them all the Lord delivered me. Indeed
13 all who wish to live holy in Christ Jesus will be persecuted,
and wicked men and impostors will grow worse and worse,
14 deceiving and being deceived. But as for thee, continue thou
in what thou hast learned; and in the belief of which thou
15 hast been confirmed, knowing from whom thou hast learned
them; and that, from thy childhood, thou hast known the holy
scriptures, which are able to make thee wise for salvation by
16 trusting in Christ Jesus. All scripture, given by divine inspi-
ration, is indeed profitable for doctrine, for conviction, for re-
formation, for instruction in righteousness, that the man of
God may be complete, thoroughly fitted for every good work.
IV. I therefore charge thee in the presence of the God, and
2 the Lord* Jesus Christ, who is about to judge living and dead
at his glorious appearance and reign, proclaim the word; be
intent thereon, in season and out of season; convince, rebuke,
3 exhort with all long suffering and doctrine. For a time will
come when they will not endure sound doctrine: But when
they have an itch of hearing they will, according to their own
4 desires, heap up for themselves teachers, who will turn their
5 attention from the truth, and they will be turned aside to fa-
bles. Be thou therefore watchful on all occasions. Endure
6 hardships: perform the work of a publisher of the glad tidings.
Discharge thy ministerial office completely. For I am now
about to be poured out as a libation;† and the time of my de-
7 parture is at hand. I have maintained the good combat. I have
8 finished the course; I have kept the faith. As to what remain-
eth, there is laid up for me the crown of righteousness, which
the Lord, the righteous judge, will give me on that day, and

* Or as in many manuscripts—"The God and Lord Jesus Christ," as in 1 Tim. 5. 21.

† See Phil. 2. 17.

not only to me, but to all who have loved his glorious ap-
pearance.
9 Use all diligence to come to me quickly. For Demas,
10 from a love for this world, hath forsaken me, and is gone to
11 Thessalonica; Crescens, to Galatia; Titus, to Dalmatia. Luke
alone is with me. Take Mark and bring him with thee; for
12 he is useful to me for attendance, as I have sent Tychicus to
13 Ephesus. When thou comest, bring the cloak which I left
with Carpus at Troas, and the books, especially the parch-
ments.
14 Alexander the coppersmith hath lodged many false accu-
15 sations against me. Let the Lord reward him according to
his works: Be thou on thy guard against him, for he greatly
withstood our words.
16 At my first defence no one attended; but all forsook me.
17 May this not be charged to their account! But the Lord stood
by me and strengthened me, that the proclamation might be
made completely by me, and that all the nations might hear it.
18 And I was delivered out of the mouth of a lion. And the
Lord will deliver me from every evil work, and save me for
his heavenly kingdom. To him be the glory, for the ages of
the ages. Amen.
19 Salute Priscas and Aquilas, and the household of Onesi-
phorus.

Erastus staid at Corinth; and I left Trophimus sick at Miletus.

Endeavour to come to me before winter. Eubulus, and Pudens, and Linus, and Claudia, and all the brethren, salute thee.

The Lord Jesus Christ be with thy spirit. The favour be with you. Amen.

THE EPISTLE

OF THE

APOSTLE PAUL

TO

TITUS.

I. PAUL, a servant of God, and apostle of Jesus Christ, for
the faith of God's chosen people, and the acknowledgment of a
2 truth which promoteth piety in hope of an everlasting life, which
3 the God of truth promised before the times consisting of ages,
and in his own times promulgated as his word, by a procla-
mation with which I am entrusted, according to the appoint-
4 ment of the saviour our God; to Titus, a genuine son accord-
ing to the common faith, be favour, mercy, peace from God
our father and the Lord Jesus Christ our Saviour.

5 I left thee in Crete for this purpose that thou mightest re-
gulate what were wanting, and appoint elders in every city as
6 I ordered thee. If there be any one blameless, the husband of
one wife, having faithful children, who are not accused of riot,
7 nor ungovernable. For the overseer ought to be blameless
as God's steward, not self willed, not passionate, not addicted
8 to wine, not quarrelsome, not greedy of sordid gain; but a
lover of hospitality, a lover of goodness, sober, just, holy, tem-
9 perate, adhering to the faithful word, as he hath been taught.
that he may be able to exhort with sound doctrine, and con-
10 vince them who oppose it. For there are many who are dis-
orderly, vain talkers and deceivers, especially they of the cir-
11 cumcision, who ought to be curbed, who subvert whole houses
teaching what they ought not, for the sake of sordid gain.
12 One of themselves, a prophet of their own hath said, "*False*
13 *Cretans! savage beasts! to gluttony and sloth devote!*" This

is a true testimony; on this account rebuke them sharply, that
14 they may be sound in the faith, not giving heed to Jewish fa-
15 bles and commands of men who pervert* the truth. To the
pure, all things are indeed pure; but to the polluted and un-
16 believing, nothing is pure. Their mind and conscience are
polluted: they make a profession of knowing God, but with
their works they deny him; being abominable, and disobedi-
ent, and lost to every good work.†
II. But as for thee speak thou what is consistent with sound
2 doctrine—that aged men be sober, grave, discreet, sound in
3 their belief, their love, their patience; that aged women, in like
manner, be in behaviour as becometh saints, not addicted to
slander, not enslaved to wine, good instructors, that they may
4 teach the young women to be discreet, to love their husbands,
5 to love their children, to be modest, chaste, attentive to domes-
tic affairs, good, submissive to their husbands; that the word
of God may not be ill spoken of.
6 In like manner exhort young men to be sober minded,
7 shewing thyself in all things a pattern of good works; in thy
8 doctrine displaying integrity, gravity, incorruptness, sound
discourse which cannot be condemned, that he who is of an
opposite party may be ashamed, having nothing bad to say
of you.
9 Exhort servants to be obedient to their masters; to be
10 in all things studious to please; not answering again, not em-
bezzling, but shewing all good fidelity, that they may in all
11 things adorn the doctrine of our saviour God. For the favour
of God which is for salvation hath been brightly displayed for
12 all men teaching us in order that we, renouncing impiety and
worldly lusts, may live soberly and righteously and piously in
13 this present world, waiting for the blessed hope and the bright
display of the glory of the great God,‡ and saviour of us JESUS
14 CHRIST, who gave himself for us, that he might redeem us
from all iniquity and purify for himself a peculiar people, zea-
lous of good works.

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* Or forsake, or turn from.—See 2. Tim. 1. 15. † Literally, with respect to every good work, they are such as cannot stand the test. ‡ Es. 40. 5.

15 Speak these things, and exhort and rebuke with all autho-
III rity. Let no one despise thee. Put them in mind to be
subject to governments and authorities; to pay prompt obe-
2 dience; to be ready for every good work; to revile no one;
not to be quarrelsome; to be gentle, shewing all meekness to
3 all men. For we, even we ourselves were formerly foolish,
disobedient, led astray, slaves to divers lusts and pleasures,
4 living in malice and envy, objects of hatred, hating one ano-
ther; but when the kindness and love of God our saviour for
5 man was brightly displayed, not for works of righteousness
which we had done, but according to his own mercy; he saved
6 us by a bath of regeneration, and a renewal of a holy spirit,
7 which he poured out on us abundantly through Jesus Christ
our saviour, in order that we, being pardoned by his favour,
8 might become expectant heirs of everlasting life. This is a
faithful word; and in respect to these things I charge thee to
exert thy utmost influence in order that they who believe in
9 God, may study to be foremost in good works. These are the
things which are comely, and profitable for men. But discoun-
tenance foolish questions, and genealogies, and strifes, and de-
10 bates about law: for they are unprofitable and vain. With re-
gard to a factious man, after a first and second admonition,
11 avoid him; knowing that such a one is wholly turned aside,
and sinneth self condemned.

12 When I send Artemas to thee, or Tychicus, come to me
with all speed to Nicopolis; for I have determined to winter
there.

13 Forward on their journey Zenas the lawyer, and Apollos,
with all diligence, so that nothing may be wanting to them.
14 And let our brethren learn to be foremost in good works on
all needful occasions, that they may not be unfruitful.

15 All that are with me salute thee.
Salute them who love us in the faith.
The favour be with you all. Amen.

THE EPISTLE

OF THE

APOSTLE PAUL,

TO

PHILEMON.

I. PAUL, a prisoner for the sake of Jesus Christ, and Timo-
2 thy, the brother, to Philemon our beloved, and fellow labour-
er, and to Apphia the beloved, and to Archippus our fellow
soldier, and to the congregation in thy house; favour be to
3 you, and peace from God our father and the Lord Jesus Christ.
4 I thank my God, making mention of thee always in my
5 prayers, hearing of the faith which thou hast in the Lord Je-
sus, of thy love for all the saints, so that every good man
6 among you must acknowledge that thy participation of the
faith is operative for Christ Jesus.* For we have great joy and
7 comfort for this love of thine, because the bowels of the
8 saints are refreshed by thee, brother. Wherefore though I
9 have much boldness in Christ to enjoin thee what is fit; yet
on account of this love I rather use entreaty. Being such as I
10 am, Paul an old man, and now indeed a prisoner on account
of Jesus Christ, I entreat thee in respect to this son of mine
11 whom I have begotten in my bonds; namely, Onesimus, who
was formerly unprofitable to thee; but is now profitable both
12 to thee and me—whom I have sent back; do thou then receive
13 him kindly, that is, as one whom I tenderly love, whom I was
determining to keep with me that for thee he might wait on

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* Or literally, "that thy participation of the faith may, in the acknowledgment of every good man among you, be operative for Christ Jesus."

14 me during my being in bonds for the glad tidings; but I would
not do any thing without thy consent, that the benefit derived
from thee might not be as it were forced, but of free will. For
15 perhaps he was separated from thee for a short time for this
very purpose, that thou mightest have him ever after, not as a
16 slave, but above a slave, as a brother beloved in a special man-
ner by me, (and how much more ought he to be by thee) both
17 in flesh, and in the Lord. If therefore thou esteemest me as a
companion, receive him as thou wouldst myself. And if he
18 hath wronged thee, or oweth thee any thing, place it to my
19 account. I Paul myself have written with my own hand. I will
make compensation. Not to mention to thee that thou owest
20 me even thine own self. I beseech thee, brother, let me have
joy of thee in the Lord: gratify my tender affections in the Lord.
21 I have written to thee in a confidence of thy compliance,
22 knowing that thou wilt do even more than I express. In the
mean while prepare a lodging for me, for I hope that, by means
of your prayers, I shall be granted to you.
23 Epaphras my fellow prisoner in Christ Jesus, Marcus,
24 Aristarchus, Demas and Luke, my fellow labourers, salute
thee.
26 The favour of our Lord Jesus Christ be with your spirit.
Amen.

THE EPISTLE

TO THE

HEBREWS.

1. GOD, who in sundry parcels and in divers manners spake
2 in time past to the fathers by the prophets, hath in these last
days spoken to us by a son whom he hath constituted heir of
all things, by whom also he made the ages; who being an ef-
3 fulgence of the glory, and an impress of his substance, and
upholding all things by the word of his power, having by him-
self made a purification of our sins, sat down on the right
4 hand of the majesty on high, being made as much superior to
the heavenly messengers as the name he hath inherited is
5 more excellent than theirs: for to which of those messengers
did he ever say, "Thou art my son, this day I have begotten
6 thee.*" And again, "I will be to him a father, and he shall
be to me a son.†" And again when he would bring the first
born into the world, he saith, "And let all God's messengers
7 worship him.‡" Now in respect to the messengers it is said,
"Who maketh winds his messengers, and flaming fire his
ministers:§ but with respect to the son,

"Thy throne, O God, is forever and ever:
The sceptre of thy kingdom is a sceptre of rectitude:
9 Thou didst love righteousness and hate iniquity,
Therefore God, thy God anointed thee
With the oil of joy above thy associates.||"

10 Again, "Thou, Lord, in the beginning didst lay the foun-
dation of the earth,

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* Ps. 2. 7. † 2 Sam. 7. 14. ‡ Deut. 32. 43. § Ps. 104. 4.
|| Ps. 45. 6, 7.

And the heavens are the work of thy hand.
11 They shall perish, but thou wilt endure.
12 They shall all wax old like a garment,
And like a mantle thou wilt fold them up and they shall be changed:
But as for thee, thou art the same
And thy years shall have no end.*"
13 And to which of these messengers did he ever say, "Sit at my right hand
Till I make thine enemies thy footstool.†"
14 Are they not all ministering spirits sent forth on service on the account of them who are to be heirs of salvation?
II. For this cause we ought to give the more earnest heed to
the things which we have heard, lest we, through negligence,
2 let them slip. For if the word spoken by messengers was
firm, and every transgression and disobedience received as its
reward a correspondent requital, how shall we escape, if we
3 neglect so great a salvation, which was first published
by the Lord, and confirmed for us by them who heard him,
4 God giving a joint testimony, by signs, and wonders, and di-
vers miracles, and distributions of a holy spirit, according to
5 his own will. For he did not subject to angels the dispensa-
6 tion to come, of which we are speaking; but one in a certain
place hath testified, saying,

"What is man, that thou shouldst be mindful of him!
Or a son of man, that thou shouldst visit him!
Thou madest him a little lower than angels;
With glory and honour thou hast crowned him,
And set him over the works of thy hands.
Thou hast put all things under his feet."‡

8 For when he put all things under his feet, he left nothing which was not put in subjection to him.

(o) But now we do not yet see all things subjected to him.

9 (a) But we see him who was made a little lower than

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* Ps. 102. 25. † Ps. 110. 1. ‡ Ps. 8. 4, &c.
(o) An objection. (a) The answer.

angels [namely] Jesus, on account of suffering death crown-
ed with glory and honour, that so he by the favour of
10 God might taste death for every man. For it became him for
whom are all things, and by whom are all things, when bring-
ing many sons to glory to make the leader of their salvation
11 perfect by sufferings. For both he who sanctifieth and they
who are sanctified are all of one; for which cause he is not
ashamed to call them brethren, saying,

12 "I will declare thy name to my brethren,
In the midst of a congregation I will praise thee."*

13 And, again: "I will trust in him;"† and, again: "Here am
14 I and the children whom God hath given me."†
As the children therefore were partakers of flesh and blood,
he himself likewise partook of the same in order that he might,
15 by his death, put a stop to the operation of him who hath the
power of death, that is the devil; and deliver from bondage
16 them who were all their lives liable to the fear of death. For
he indeed doth not take hold of angels, but taketh hold of the
17 seed of Abraham, whence it behoved him to be made like his
brethren in all things; that he might be a merciful and faith-
ful chief priest in things pertaining to God, to make atonement
18 for the sins of the people. For by what he himself suffered
when he was tried he can help them who are tried.

III. Wherefore, holy brethren, partakers of a heavenly invi-
tation, consider attentively this apostle and chief priest of our
2 profession, [namely] Christ Jesus, who was faithful to him
3 who appointed him, even as Moses was, in his whole house.
For he hath been counted worthy of as much greater honour
4 than Moses, as he who hath builded a house hath more ho-
nour than the house. For every house hath some builder, but
5 he who builded all things is God. Now Moses was faithful
in this whole house of his as a servant for a testimony of those
6 things to be spoken; but Christ as a son over his own house,
whose house we are, if we stedfastly maintain this confidence,
7 and the boast of this hope, firm to the end. Wherefore as the
Holy Spirit saith,

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* Ps. 22. 22. † Esaias 8. 17.

"To-day since you have heard his voice,
8 Let not your hearts be refractory as at Bitterness—
As in the day of the temptation in the wilderness;
9 Where your fathers tried me;
They proved me, though they saw my works.
10 Forty years. For which cause I was incensed with that generation;
And said, They do always err with the heart,
And have not known my ways:
11 So in mine indignation I solemnly said,
They shall not enter into my rest."*
12 Take heed, brethren, that there be not in any of you an
13 evil heart of unbelief in departing from the living God; but
while this *to-day* is proclaimed, that none of you may be ren-
14 dered obstinate by the deceitfulness of sin (for we are made
associates of the Christ if we retain the beginning of this confi-
15 dence firm to the end) exhort one another daily by its being
said, "To-day since you have heard his voice let not your
16 hearts be refractory as at Bitterness." For some hearers pro-
voked him; but did they not all come out of Egypt by Moses?
17 Now, against whom was he incensed forty years? Was it not
18 against them who sinned, whose carcasses fell in the wilder-
ness? And to whom did he solemnly say that they should not
19 enter into his rest, but to them who were disobedient. So we
see that they could not enter in because of unbelief.
IV. Let us therefore be afraid, lest having a promise left of
2 entering into HIS REST any of us should fall short of it. For
we have had the glad tidings proclaimed to us, as they also
had; but the word which they heard did not profit them; as it
3 was not mixed up with belief by the hearers. For we who
have believed enter into that rest spoken of in this passage, "So
in my indignation I said they shall not enter into MY REST;"
4 namely, THAT from the works done at the foundation of the
world. For where speaking of the seventh day the scripture
5 said thus, "And on the seventh day God rested from all HIS
6 works.† And again in this place: "They shall not enter into
MY REST." Therefore since it is left for some to enter into

* Ps, 95. 8, 9, &c. † Gen. 2. 2.

it, and they who had the glad tidings first proclaimed to them
7 did not enter in because of unbelief, he again determinately
pointeth out a day, namely TO-DAY, saying by David after so
long a time, as it hath been mentioned, "TO-DAY since you
8 have heard his voice let not your hearts be refractory." For if
Joshua had given them rest, the scripture would not after
9 that have spoken of another day. There is then a SABBATH
10 REST* left for the people of God. For he who entereth into
11 THAT REST OF HIS hath desisted from his works, as God did
from his. Let us therefore use all diligence to enter into THIS
12 REST, that none may fall short by a like example of disobe-
dience. For the word of God is living, and active, and sharper
than any two-edged sword, and penetrateth even to the sepa-
ration of animal life and spirit, and of joints and marrow, and
13 is capable of discerning the desires and thoughts of the heart.
There is indeed no creature concealed from his sight. All things
are naked and exposed to the eyes of him with whom we have
to do.

14 Having therefore a great chief priest who hath passed
through the heavens, namely Jesus the son of God, let us hold
15 fast our profession. For we have not a chief priest incapa-
ble of sympathizing in our infirmities; but one who hath been
tried in all respects like ourselves, but without sin. Let us
16 therefore come with confidence to the throne of grace, that
we may obtain mercy and find favour for seasonable assistance.
For every chief priest, taken from among men, is constituted
V. for men over things pertaining to God, that he may offer
2 both gifts and sacrifices for sins, being able to treat the igno-
rant and wandering with moderation and compassion, encom-
passed as he himself is with infirmity; and for this reason it is
3 his duty to offer sacrifices for sins, as well for himself as for
4 the people. Now no one assumeth to himself this honour,
but he who is called of God as Aaron was. Thus also the
5 Christ did not dignify himself with the office of chief priest,
but was dignified with it by him who said to him, "Thou art
6 my son; this day I have begotten thee,† as he saith also in

* That is a complete, holy, happy, everlasting rest, prefigured by the sabbath day. † Ps. 2. 7.

another psalm, "Thou art a priest forever after the order of
Melchisedek.*"
7 HE, (who in the days of his flesh, having, with a strong
cry and tears, offered up prayers and supplications to
him who was able to save him from death, and being heark-
8 ened to, did, from a reverential awe notwithstanding his be-
9 ing a son, learn obedience from what he suffered; and being
consecrated became the author of everlasting salvation to
10 all who obey him,) was proclaimed by God a chief priest
11 after the order of Melchisedek, concerning whom we have
much to say, but not easy to be explained as you are slow of
12 apprehension. For though by this time you ought to be teach-
ers, you have need of some one to teach you over again the
first elements of the oracles of God, and have need of milk
13 and not strong food: for every one who useth milk is un-
skilled in the doctrine of justification, for he is a babe, and
14 this strong food is for full grown men, who by long practice
and exercise have their senses improved for the discernment
VI. of both good and evil. Therefore dropping the discourse
of the government of the Christ,† let us, without laying again
a foundation of reformation from dead works, and of faith in
2 God, of the doctrine concerning baptism, and the laying on
of hands, and the resurrection of the dead, and eternal judg-
3 ment, proceed to the *consecration*. And this we will do if God
4 permit: for with regard to them who have been once enlight-
ened, and have tasted this free, this heavenly gift, and have
5 been made partakers of a holy spirit, and tasted the good
6 word of God, and the miraculous powers of the age about to
come, and have fallen off; it is impossible to renew them again
for a reformation, since they are crucifying for themselves afresh
7 the son of God and exposing him to open shame. For ground
which drinketh up the rain that frequently falleth on it, and
produceth plants fit for the use of them for whom it is culti-
8 vated, receiveth a blessing from God; but that which produc-
eth briars and thorns is rejected, and near a curse, the end of
9 which is for burning. But respecting you, beloved, we are
persuaded better things, even things which accompany salva-

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* Ps. 110. 4. † See Esaias 9. 6, 7.

10 tion; though we speak thus. For God is not unjust to forget
your work, and the labour of that love which you have shewn
for his name, by the assistance which you have given and con-
tinue to give to the saints.
11 Now we earnestly desire that every one of you would shew
the same diligent concern for the full assurance of this hope
12 to the end: that you may not become languid, but imitators
13 of them who through faith and long suffering inherit the pro-
mises. For when God made a promise to Abraham, as he had
none greater to swear by, he swore by himself, saying, "Sure-
14 ly blessing I will bless thee, and multiplying I will multiply
15 thee.*" And so he, having waited with patience, obtained
16 the promise. For men indeed swear by a greater, and an oath
17 for confirmation being to them an end of strife, God, willing
on this occasion to shew more fully to the heirs of this pro-
18 mise the immutability of his determination, interposed an oath,
that by two immutable things, in which it was impossible for
God to deceive, there might be strong consolation for us who
have fled to take hold of this proffered hope, which we have as
19 an anchor of the soul, both sure and stedfast; and which en-
20 tereth within the veil, whither a forerunner hath entered for
us, namely Jesus, made a chief priest forever, after the order
VII. of MELCHISEDEK. For this MELCHISEDEK, king of
Salem, priest of the most high God, who met Abraham on
his return from the slaughter of the kings, and blessed him,
and to whom Abraham gave a tenth of all, was in the first
2 place, by the interpretation of his name, *king of righteousness*,
and in the next place he was actually *king of Salem*, that is,
3 *king of peace*; of whose father and mother there is no mention,
no account of descent,† nor of the beginning of his days, nor of
the end of his life, but likened to the son of God he abideth a
priest continually.
4 Now consider what a great personage he was to whom
5 even the patriarch Abraham gave a tenth of the spoils. The
Levites indeed who receive the priesthood have according to
law a commandment to tithe the people, that is their own

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* Gen. 22. 16. † Literally, without a genealogy.

6 brethren descended from the loins of Abraham; but he who
was not of their pedigree received tithes of Abraham, and
7 blessed him who had the promises. Now, beyond all dispute,
8 the inferior is blessed by the superior. Again, here indeed
men who die receive tithes; but there HE received them of
9 whom it is testified that he liveth. Indeed, as one may say,
even LEVI who receiveth tithes, was tithed in the person of
10 Abraham; for he was yet in the loins of his father, when Mel-
chisedek met him.

11 Again, if perfectness had been by the Levitical priest-
hood (for it was for this that the people received the law)
what further need was there of saying that another priest
should be raised up after the order of Melchisedek, and not
12 after the order of Aaron? For the priesthood being changed
13 there is of necessity a change of the law. For he in respect to
whom these things are said belonged to another tribe, none of
14 whom gave attendance at the altar. For it is evident that our
Lord sprang from JUDAH, in respect to which tribe Moses
15 spake nothing of a priesthood. And this is still more clear, if
after the likeness of Melchisedek another priest is raised up,
16 who is made not according to the law of a commandment
concerning flesh, but according to the power of an endless life.
17 For he testifieth, saying, "Thou art a priest *forever* after the
18 order of Melchisedek." Here then is a disannulment of a pre-
ceding commandment on account of its weakness and inuti-
19 lity, (for the law made nothing perfect) and an introduction
20 of a better hope by which we draw near to God. And inas-
21 much as this was not without an oath, (for with regard to them,
they indeed were made priests without an oath, but he was
made with an oath, by him who said to him, "*The Lord hath
sworn and will not change, thou art a priest forever after the
22 order of Melchisedek*,*") by so much Jesus is made the surety
of a better covenant.

23 Again, with regard to them, many were made priests, be-
24 cause death prevented a continuance: but HE, because of his
continuing forever, hath a priesthood which doth not pass from
25 one to another. So that he is completely able to save them,

* Psalm 110. 4.

who come to God by him, as he is ever alive to intercede for
26 them. For it suited us to have such a chief priest—one holy,
innocent, undefiled, separate from sinners, and made higher
27 than the heavens, who is not under a daily necessity (as the
chief priests are,) of offering sacrifices first for his own sins,
and then for those of the people; for this he did once for all
28 when he offered up himself. For the law constituteth men
chief priests who have infirmities; but the word of the oath
which succeedeth the law [constituted] the SON, who is consecrated forever.

VIII. Now the sum of what I have said is this, Such a chief
priest we have who hath taken a seat at the right hand of the
2 throne of the majesty in the heavens: he is a minister of the holies, and of the true tabernacle, which the Lord pitched, and not
3 man. For every chief priest is appointed to offer gifts and sa-
4 crifices; hence it is necessary that HE should have something
to offer; for if he were on earth he could not be a priest, as
there are priests who offer the gifts according to the law.
5 These perform divine service for a sample and shadow of the
heavenly things, as Moses was divinely admonished, when
he was about to make the tabernacle, for it is said, "see that
thou make all things according to the model shewn thee on
6 this mountain.*" Now then HE hath more noble services allot-
ted to him, in as much as he is the mediator of a better co-
7 venant, which is established on better promises. For if the
first covenant had been faultless there would have been no oc-
8 casion for a second—for finding fault with them he saith,

"*Behold days are coming, saith the Lord, when I will make
a new covenant with the house of Israel, and the house of Judah*
9 *—not such a covenant as I made with their fathers, on the day
when I took them by the hand to lead them out of Egypt; because they did not abide by that covenant of mine, therefore I*
10 *took no care of them, saith the Lord. This is the covenant which
I will make with the house of Israel, After these days, saith
the Lord, adapting my laws to their understanding I will write
them on their hearts: and I will be their God, and they shall*

* Exodus. 25. 40.

11 *be my people. And they shall no more teach, every one his neigh-*
bour, and every one his brother, saying, Know the Lord; for
all shall know me from the least to the greatest of them: for I
12 *will be merciful to their iniquities, and no more remember their*
sins and their transgressions."* By calling this a new covenant
13 he hath antiquated the first. Now that which is antiquated,
and grown old, is near being abolished.
IX. Now then the first covenant had the ordinances of divine
2 service and the worldly sanctuary; for a tabernacle was pre-
pared—the first compartment, in which are the candlestick,
and the table, and the presentment of the loaves—this is called
3 the Holy. And beyond the second veil is a compartment which
4 is called, The Holy of Holies, containing a golden altar and the
ark of the covenant, all overlaid with gold, in which wasthe gold-
en urn containing the manna, and the staff of Aaron which bud-
5 ded, and the tables of the covenant, and above it the cherubim
of glory overshadowing the mercy-seat, concerning which we
6 are not at this time to speak particularly. These things being
thus prepared, the priests, performing the divine services, go
7 on all occasions into the first compartment; but into the second
the chief priest only, and but once a year, not without blood,
8 which he offereth for himself and for the errors of the people,
the holy spirit plainly shewing this, that the way into the ho-
lies was not yet manifested while that tabernacle hath a
9 standing. This figurative representation was for the time be-
ing, according to which gifts and sacrifices were offered, which
cannot make him who performeth service, perfect with regard
10 to the conscience, they being things imposed barely for meats,
and drinks, and divers baptisms, and rules of conduct respect-
11 ing flesh, until the time of reformation: But Christ being come,
a chief priest of the future good things, hath entered into the
holies by the greater and more perfect tabernacle—not by one
12 made with hands, that is, not of this creation; nor with the
blood of goats and young bulls, but with his own blood, once
13 for all, having procured everlasting redemption. For if the
blood of bulls and goats, and the ashes of a heifer, sprinkling
14 the unclean sanctify, to the cleansing of the flesh; how much

* Jer. 31. 31, &c.

more will the blood of the Christ, who by an eternal spirit
hath offered himself without blemish to God, purify your con-
15 science from dead works that you may serve the living God.
Indeed on the account of this he is the mediator of a NEW
COVENANT, that (there having been death for a pardon of the
transgressions under the *first covenant)* they who have been
called may receive the promise of the everlasting inheritance.
16 For where there is a covenant it necessarily infers the death
17 of that by which it is established. For a covenant is ratified
18 over the dead, and it hath no validity at all while that by which
19 it is established liveth.* Whence even the first covenant was
not ratified without blood; for when every precept according
to law was rehearsed by Moses to all the people, he took the
blood of the calves and goats, with water, and scarlet wool,
and hyssop, and the BOOK, and he sprinkled it on all the people
20 saying, This is the blood of the covenant which God hath en-
21 joined on you.* And in like manner he sprinkled the taber-
22 nacle and all the utensils for the holy service with blood. And
according to the law almost all things are purified with blood.
Indeed without a shedding of blood there was no remission.
23 There was therefore a necessity that the things which were
symbols of those in heaven, should be purified with these,
24 but the heavenly things themselves, with sacrifices better than
these. For the Christ did not enter into holies made with
hands, the symbols of the true; but into heaven itself; now to ap-
25 pear in the presence of God on our behalf: not that he may ma-
ny a time offer himself (as the chief priest goeth every year into
the holies with blood not his own) else he then must have suf-
fered many a time from the foundation of the world; but now
26 once for all, at the end of the ages, he hath been manifested

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* This alludes to the custom then in use among both Jews and Gentiles, of ratifying treaties, leagues or covenants, by killing a victim. For as with us in case of bonds, or written obligations, they are not binding until they are actually signed, sealed and delivered; so in that age a treaty or covenant was not binding until the victim, which was brought between the parties, was slain. For the mode of making and ratifying a covenant among the Jews. See Ex. 34. 3—9.

for the purpose of abolishing sin offerings by the sacrifice of
27 himself. And as it is appointed for men to die once, and after
28 that there is a judgment; so also the Christ, being once offered
up to bear the sins of many, will appear a second time, without a sin offering, for the salvation of them who wait for him.

X. For the law having a shadow of the good things to come
and not the very image of those things, can by no means make
them who present themselves, perfect for ever by those sacri-
2 fices which they offer year after year. Otherwise would they
not have ceased to be offered? Since they who performed the
3 service, being once purified, would no more have a conscious-
4 ness of sins. But by these there is an annual remembrance of
5 sins. For it is impossible for the blood of bulls and goats to
take away sins. Therefore when coming into the world he
6 saith, "*Sacrifices and offerings thou didst not desire, but prepa-*
7 *redst for me a body. In whole burnt offerings and offerings for*
sin thou hadst no pleasure; then I said, Behold I come (in the vo-
8 *lume of a book it is written of me) to perform, O God, thy*
will."* Having first said, "*Sacrifice and offering and whole burnt*
offerings, and offerings for sins thou didst not desire, nor take
9 *pleasure in them,*" (These were offered according to the law)
10 he then said, "*Behold I come to perform, O God, thy will*" (he
taketh away the first that he may establish the second) by
which will we are sanctified by the offering of the body of
Jesus Christ once only.

11 Though every priest hath indeed stood performing daily
service, and frequently offering the same sacrifices, these can
12 by no means take away sins; but he having offered for sins
13 one sacrifice, to last for ever, sat down at the right hand of
14 God, thenceforth waiting till his enemies are made his foot-
15 stool. For by one offering he hath made perfect for ever them
who are sanctified. And this indeed the holy spirit testifieth
16 to us; for after saying, "*This is the covenant which I will make*
with them—"*After these days, saith the Lord, having adapted my*
17 *laws to their understandings, I will write them on their minds,*
18 *and their sins and iniquities I will remember no more.*"† Now,

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* Ps. 40. 6, &c. † Jer. 31. 31, &c.

where there is a remission of these, there is no more an offer-
ing for sin.
19 As we, therefore, brethren, have, by virtue of the blood of
20 Jesus, free access to the holies by a new and living way, which
21 he hath consecrated for us, through the veil, that is, his flesh;
22 and a great high priest over the house of God, let us come
with a true heart in the full assurance of faith, having our
hearts sprinkled from an evil conscience and the body washed
23 with pure water. Let us hold fast the profession of this hope
24 without wavering; for he who hath promised is faithful; and
25 let us observe one another, in order to excite love and good
works, not forsaking the assembling of ourselves together, as
is the custom of some, but comforting one another; and so
26 much the more as you see the day approaching. For if we sin
wilfully, after we have received the knowledge of the truth,
27 there remaineth no more any sacrifice for sins, but a certain
dreadful expectation of judgment, and fiery indignation which
28 will devour the adversaries. Whoever hath set at naught the
law of Moses dieth without mercy, on the evidence of two or
29 three witnesses. Of how much greater punishment, think ye,
will he be thought worthy, who hath trampled upon the Son
of God, and accounted the blood of the covenant, by which he
was sanctified, a common thing, and treated contemptuously
30 the spirit of grace? For we know him who said, "Vengeance
31 is mine, I will requite, saith the Lord;" and, again, "The Lord
will judge his people."* It is a dreadful thing to fall into the
32 hands of the living God. But call to remembrance the former
days, in which, after you were enlightened, you endured a
33 great conflict of sufferings, being publicly exposed to re-
proaches and afflictions, and at the same time sympathizing
34 with them who were thus treated: For you sympathized with
me in my bonds, and waited with joy the seizure of your
35 goods, knowing that you had in yourselves a better,—even
an ever-during substance in heaven. Therefore cast not away
that confidence of yours which hath a great recompense of
36 reward. For you must persevere, that when you have per-
formed the will of God, you may receive the promised re-

* Deut. 32. 35.

37 ward. For yet a little while, and he who is coming will come,
38 and will not delay; now the just shall live because of faith;
but if he, through fear, draw back; my soul hath no pleasure
in him.* But we are not of them who draw back for perdition; but of them who believe for the attainment of life.

XI. Now, faith is a confident expectation of things hoped for;
a convincement of the mind with respect to the reality of
2 things not seen. By this therefore the ancients obtained reputation.

3 By faith we understand that the ages were arranged by a word of God, that the things seen should not at all be out of things which appear.

4 By faith Abel offered to God a more excellent sacrifice than Cain; by means of which he received a testimonial of being righteous, God himself giving a testimony in favour of his gifts; and by it he, though dead, still speaketh.

5 By faith Enoch was translated that he should not see death;
and he was not found, because God translated him; for be-
6 fore his translation he received this testimonial that he was well
pleasing to God. Now without faith it is impossible to be well pleasing; for he who cometh to God must believe that he existeth, and that he is the rewarder of them who diligently seek him.

7 By faith Noah, when warned of unforeseen events, with a religious concern prepared an ark for the saving of his household; by which he condemned the world, and became heir of that righteousness which is by faith.

8 By faith Abraham, when called, shewed obedience by go-
ing to the place which he was to receive for an inheritance,
9 and set out on his journey not knowing whither he was going.
By faith he sojourned in the land of promise as in a strange
10 land, and dwelt in tents with Isaak and Jacob, who were co-
heirs with him of the same promise. For he expected that city which hath foundations, whose architect and founder is God.

11 By faith Sarah also received strength for conception, and
was delivered of a son when she was past age, because she
12 judged him faithful who had promised. Therefore there

* Hab. 2. 3.

sprang even from one, and him dead as to these things, a posterity like the stars of heaven for multitude, and like the sand on the sea shore which is innumerable.
13 These all died in faith without receiving the things promised, but they viewed them at a distance, and were persuaded
of, and embraced them, and acknowledged that they were
14 strangers and sojourners in the land. For they who speak thus
15 shew plainly that they are seeking their father's country: Now
had these been mindful of that from which they came out, they
16 might have had an opportunity of returning thither: but now
they desire a better, that is a heavenly country; therefore God
is not ashamed of them—to be invoked as their God: for he
17 prepared a city for them.
By faith Abraham, when he was put to the trial, offered
up Isaak. Though he had received the promises he offered up
18 his only begotten son, in respect to whom it had been said,
19 that "in Isaak a seed shall be called for thee,"* reckoning
that God was able to raise him up, even from the dead, from
which in a figurative sense, he had received him.

20 By faith respecting things to come Isaak blessed Jacob and Esau.

21 By faith Jacob, when a dying, blessed each of Joseph's sons and worshipped, bowing upon the head of his staff.

22 By faith Joseph, at the close of his life, made mention of the departure of the Israelites, and gave a charge concerning his bones.

23 By faith Moses, when he was born was concealed three months by his parents, because they saw that he was a comely child, and they were not terrified by the king's edict.

24 By faith Moses, when he was become great, refused to be
called the son of Pharaoh's daughter, chusing rather to suffer
25 afflictions with the people of God, than to enjoy the pleasures
26 of sin for a season; accounting the reproach of the Christ
greater riches than the treasures of Egypt; for he had an eye
to the reward.

27 By faith he left Egypt in defiance of the king's wrath; for he persevered as seeing HIM who is invisible.

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* Gen. 21. 12.

28 By faith he celebrated the passover, and the pouring out
of the blood, that the destroyer of the first born might not
touch them.
29 By faith they passed through the red sea as on dry ground,
which the Egyptians attempting to do were swallowed up.
30 By faith the walls of Jericho fell down, when processions
had been made around them, for seven days.
31 By faith Rahab the harlot did not perish with the unbe-
lievers, she having received the spies with peace.
32 And what shall I say more? For the time would fail me
to speak of Gideon, and Barak, and Sampson, and Jephthae—
33 of David and Samuel, and the prophets, who by faith sub-
34 dued kingdoms, wrought righteousness, obtained promises,
stopped the mouths of lions, quenched the violence of fire,
escaped the edge of the sword, were strengthened from weak-
35 ness, became mighty in battle, repelled armies of aliens. Wo-
men received their dead children, by a restoration of them to
36 life. As for others, some were tortured, not expecting deli-
verance, that they might obtain a better resurrection; and
others received the trial of mockings, and scourgings, besides
37 bonds and imprisonments. They were stoned; they were
sawn asunder; they were tempted; they were slain with the
sword; they wandered about in sheep skins, in goats skins,
38 destitute, afflicted, tormented, (of whom the world was not
worthy) wandering in deserts, and mountains, and dens, and
39 caves of the earth. Though these all received a testimonial by
40 means of their belief, they did not obtain the promise, God
having provided something better for us, that without us they
should not be made perfect.

XII. As we therefore are encompassed with such a cloud of
witnesses, let us lay aside every weight, and the sin which easily
2 entangleth us, and let us run without intermission the race set
before us, looking forward to Jesus, the leader and perfecter
of this faith, who for the joy that was set before him endured
a cross, despising shame, and hath taken a seat at the right
3 hand of the throne of God. Consider him who bore such con-
tradiction of sinners against himself, that you may not grow
4 weary, nor faint in your minds. You have not yet in your

5 contest with sin resisted to blood. And have you forgotten
this exhortation which speaketh to us as to children—
" My son slight not the correction of the Lord,
6 Nor faint when reproved by him ;
For whom the Lord loveth he reproveth,
And chastiseth every son whom he receiveth.*"
7 If you endure correction God dealeth with you as sons.
8 For what son is there whom a father doth not correct ? Now
if you are without correction, of which all are partakers, you
9 are indeed bastards and not sons. Well then : we have had
fathers of our flesh who have corrected us, and we have rever-
enced them ; shall we not much more submit ourselves to
10 the father of our spirits, and live ? For they indeed for a few
days corrected us as they thought fit ; but he for our advan-
11 tage, that we may partake of his holiness. Now all correc-
tion seemeth, for the present, not to be matter of joy, but of
grief ; yet afterwards it produceth the peaceful fruit of right-
12 eousness to them who are exercised therewith. Therefore lift
13 up the hands which hang down, and the knees which are fee-
ble, and make straight tracks with your feet, that that which is
14 lame may not be sprained, but rather healed. Follow peace
with all men, and that holiness without which none shall see
15 the Lord, watching diligently that none fall short of the favour
of God—that no root of bitterness spring up and occasion
16 trouble, and many be defiled by it—that there be no fornica-
tor, nor profane person like Esau, who for a single meal sold
17 his birth right ; for you know that afterwards when he wished
to inherit the blessing, he was rejected ; for he found no way
to change his father's mind,† though he earnestly sought it with
18 tears. For you are not come to a mountain which might be
touched, and to blazing fire, and to gloom, and darkness, and
19 a turbid tempest, and to the sound of a trumpet, and a sound
of words, the hearers of which entreated that the discourse

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* Prov. 3. 11, 12. † The Greek word μετανοια properly signifies a *change of mind* and that it was his father's mind is evident from what follows. It is frequently used to express a change of one's own mind from evil to good, and then means reformation.

20 might not be continued to them; for they could not bear this
threat, "And if even a beast touch the mountain, it shall be
21 stoned or pierced through with a dart."* And so awful was
the appearance, that Moses said, "I am exceedingly terrified
22 and tremble:"† but you are come to mount Sion, and to the
city of the living God, to the heavenly Jerusalem, and to my-
23 riads of angels—to the general assembly and congregation of
first born, enrolled in heaven, and to God the judge of all, and
24 to the spirits of just men made perfect, and to Jesus the me-
diator of a new covenant, and to the blood of sprinkling which
25 speaketh better things than that of Abel. See that you do not
reject him who speaketh. For if they did not escape who re-
jected him who gave forth oracles on earth, how much less
26 shall we who reject him who is from heaven, whose voice then
shook the earth, but he hath now announced, saying, "Yet
once more I shake not only the earth but the heaven also."‡
27 Now this expression, "Yet once more" signifieth the removal
of the things shaken, as having been made, that the things
which are immoveable may remain.

28 As we have therefore received a kingdom which can-
not be shaken, let us have gratitude by which we may serve
God acceptably, with reverence and holy awe: for our God
XIII. is a consuming fire. Let brotherly love continue. Be
2 not unmindful of hospitality; for by this some have unknow-
3 ingly entertained angels. Remember them who are in bonds,
as if you were bound with them; them who suffer ill-treat-
4 ment, as being yourselves in the body. Let marriage be held
in esteem by all, and its bed be undefiled: for whoremongers
5 and adulterers God will judge. Let your conduct be free
from avarice. Be content with what you have; for he hath
said, "I will never leave thee, nor will I ever forsake thee.§"
6 So that we may say with confidence, "The Lord is my help-
7 er, I will not fear what man can to do me." Remember your
leaders, who spake to you the word of God. Observing care-
8 fully the issue of their conduct, imitate their faith. Jesus
9 Christ is the same yesterday, to-day, and forever. Be not led

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* Ex. 19. 12, &c. † See Deut. 9. 19. ‡ Hag. 2. 6.
§ Josh. 1. 5.

away by various and strange doctrines, for it is better to have
the heart strengthened with favour than with meats which have
not profited those versed in them. We have an altar from
10 which they who serve in the tabernacle have no right to eat.
11 For the bodies of those animals, the blood of which is carried
by the chief priest into the holies for a sin offering, are burn-
12 ed without the camp. And therefore Jesus, that he might by
his own blood sanctify the people, suffered without the gate.
13 Let us then go out to him, without the camp, bearing his re-
14 proach. For we have no abiding city here, but are seeking
15 one to come. By him therefore let us offer up continually to
God a sacrifice of praise, that is, the fruit of our lips, praising
16 his name; and forget not beneficence and contribution: for
with such sacrifices God is well pleased. Obey your leaders
17 and yield to them, for they are watching over your souls, (as
they who must give an account) that they may do it with joy
and not with grief; for this would be unprofitable for you.
18 Pray for us; for we are confident that we have a good con-
science, being desirous of conducting ourselves honourably in
19 all things, and I exhort you to this with the more earnestness,
that I may be restored to you the sooner.
20 Now may the God of this peace, who raised from the dead the
shepherd of the flock, who is great by the blood of an everlast-
21 ing covenant, namely, our Lord Jesus, perfect you in every
good work, that you may do his will, working in you what is
well pleasing in his sight through Jesus Christ: to whom be
the glory for the ages of the ages. Amen.
22 Now I beseech you, brethren, bear with this word of ex-
23 hortation, for I have sent it to you in brief. You know that our
brother Timothy is set at liberty, with whom, if he come
soon, I will see you.
24 Salute all your leaders and all the saints. They of Italy sa-
lute you.

The favour be with you all. Amen.

THE CATHOLIC EPISTLE

OF THE

APOSTLE JAMES.

I. JAMES, a servant of God and of the Lord Jesus Christ,
to the twelve tribes who are dispersed abroad, Greeting.
2 Count it, my brethren, all joy when you fall into divers
3 trials, knowing that the trial of your faith operateth to produce
4 patience. Let patience then have a full effect, that you may
5 be perfect and complete, deficient in nothing. And if any of
you wanteth wisdom, let him ask it of God, who giveth to
all liberally and upbraideth not; and it will be given him. But
6 let him ask with faith, without wavering, for he who wavereth
is like a wave of the sea, raised by the wind and tossed about.
7 Let not therefore such a man think that he shall receive any
8 thing from the Lord. A man unsteady in his mind, is unstable
in all his ways.

9 Let the brother who is in low circumstances glory in his
10 exaltation; and him who is rich, in his humiliation, because
11 he shall pass away like a flower of the grass. For the sun ris-
eth with its scorching heat, and withereth the blade, and the
flower thereof falleth, and its beautiful appearance is gone.
Just so will the rich man be blasted in his pursuits.

12 Happy the man, who endureth a trial! because having
stood the test, he will receive the crown of life, which the
13 Lord hath promised to them who love him. Let no one
when tempted say, I am tempted of God. For God cannot be
14 tempted by evil, neither doth he tempt any one. But every
15 one is tempted by his own desire, when allured and ensnared.
In that case desire having conceived, bringeth forth sin, and
sin, when grown up, produceth death.

16 Be not led astray, my beloved brethren: Every good do-
17 nation, and every perfect gift, is from above, and cometh down
from the father of lights, with whom there is no change, nor
18 shadow of turning. Of his own will he hath impregnated us
19 with a word of truth, that we may be a kind of first fruits of
his creatures. Therefore, my beloved brethren, let every man
20 be swift to hear, slow to speak, slow to wrath: for the wrath
21 of man worketh not the righteousness of God. Therefore hav-
ing thrown off all the filth and scum of wickedness, receive
22 with meekness the implanted word which is able to save your
23 souls; and be doers of the word, and not hearers only, deceiv-
ing yourselves. For if any one is a hearer of the word and
24 not a doer, he is like a man viewing his natural face in a glass.
For having viewed himself, and gone away, he instantly for-
25 got what manner of person he was. But whosoever hath looked
carefully into the perfect law of this liberty, and continued
therein; he being not a forgetful hearer, but a doer of work,
26 shall by his doing be happy. If any one among you think-
eth to be religious without bridling his tongue, he is but de-
27 ceiving his heart. Such a one's religion is vain. Pure and
undefiled religion in the sight of our God and father is this,
to take the oversight and care of orphans and widows in their
distress, and to keep one's self unspotted from the world.

II. Do not, my brethren, exercise this belief of our glorious
2 Lord Jesus Christ in partial regards for persons. For if there
should come into your assembly a man in splendid dress,
having his fingers adorned with gold rings; and there should
3 come in also a poor man in mean apparel; and you should pay
respect to the man in the splendid dress, and say to him, sit
thou here in an honourable place; and say to the poor man,
4 stand thou there; or, sit here below my footstool: have you
not actually made distinctions among yourselves, and become
5 ill principled judges? Hearken, my beloved brethren, hath
not God chosen the poor of this world to be rich in faith, and
6 heirs of the kingdom, which he hath promised to them who
love him? But you have treated the poor with disdain. Do
7 not the rich domineer over you? Do they not drag you to tri-
bunals? Do they not revile that honourable name by which
8 you are called? If you fulfil a law which, according to the

scripture, is indeed a royal one, namely, "*Thou shalt love thy*
9 *neighbour as thyself*," you do well: but if you have respect of
persons, you commit sin, and are by that law convicted as
10 transgressors. For whosoever is to keep the whole law and
11 shall fail in one point, is guilty of all. For it having said, "*Thou
shalt not commit adultery*," hath also said, "*Thou shalt not
murder*." Now, if thou shalt not commit adultery, but shalt
12 commit murder, thou art become a transgressor of law. Thus
speak and act thus, as you are to be judged by a law of li-
13 berty; for the sentence of judgment shall be without mercy
for him who hath not exercised mercy, though mercy glori-
eth over a sentence of judgment.

14 What is the advantage, my brethren, though one should
say he hath belief, when he hath not works? Can that belief
15 save him? Suppose a brother or a sister be naked, or in want
16 of daily food, and one of you should say to them, go in peace:
be warmed, and fed to the full; and you do not give them the
17 things necessary for the body, is this any advantage? Just so
18 it is in respect to this belief, if it hath not works; being by it-
self it is dead. One indeed may say, thou hast belief, and I
19 have works. Shew me thy belief by thy works. As for me,
I will shew thee my belief by my works. Thou believest that
there is one God. Thou dost well. The demons also believe
20 and tremble. But wouldst thou, vain man, know that be-
21 lief without works is dead? Was not Abraham, our father,
22 justified by works when he offered up his son Isaak on the
altar? Thou seest that his belief co-operated with his works,
23 and by his works his belief was perfected. And the scripture
was fulfilled, which saith, "Abraham believed God and it was
reckoned to him for righteousness;" and he was called the
24 friend of God. You see then that a man is justified by works,
25 and not by belief only. In like manner also, was not Rahab
the harlot justified by works, having secreted the messengers,
26 and sent them out another way? For as the body without spi-
rit is dead, so belief without works is dead also.

III. Be not, my brethren, many teachers; as you know that
2 we shall receive a severer sentence; for in many instances we
all offend. If any one offend not in discourse he is a perfect
3 man, and able to bridle in the whole body. Behold we put

4 bits in the mouths of horses to make them obey us, and we
manage their whole body. Behold ships also, how large soe-
ver they be, though driven by hard gales are managed by a
very small helm, and kept to the course which the pilot in-
5 tendeth. So also the tongue is a very small member, yet it
boasteth great things. See what a great pile of wood a
6 little fire kindleth to a flame! Now, the tongue is a fire,
the leader of iniquity; the tongue is set among the mem-
bers, staining the whole body, and setting the wheel of
7 nature in a blaze, when it is itself set in a blaze by hell. For
all kinds of beasts, and birds, and reptiles, and fishes, are sub-
dued and have been subdued by man; But the tongue of man
8 none can subdue. It is an ungovernable monster: it is full of
9 deadly poison. With it we bless our God and father; and with
it we curse men, who are made after the image of God. Out
10 of the same mouth proceed blessing and cursing. These
11 things, my brethren, ought not to be so. Doth the fountain
12 send forth sweet water and bitter out of the same opening?
Can a fig-tree, my brethren, produce olives? Or the vine,
figs? So no fountain can yield salt water and fresh.

13 Whoever among you is a man of wisdom and knowledge,
let him, by a virtuous course of life, shew his works with the
14 meekness of wisdom. But if you have bitter zeal, and strife in
15 your heart, do not boast and lie against the truth. This is not
the wisdom which cometh down from above; but that which is
16 of an earthly, sensual, and devilish nature. For where there is
a zeal with strife, there will be confusion, and every thing
17 which is bad. Now the wisdom which cometh from above, is
first pure, then peaceable, gentle, easily to be entreated, full of
mercy and good fruits, without partiality, and without hypo-
18 crisy. And the fruit of this righteousness is peaceably sown by
them who cultivate peace.

IV. Whence come wars and fightings among you? Is it not
from this—from those sensual appetites of yours which are at
2 war in your members? You covet and use not. You kill, and
envy, and cannot enjoy. You fight, and wage war, and do not
3 possess, because you do not ask. You ask and do not receive,
4 because you ask amiss, that you may lavish on your sensual
appetites. Ye adulterers and adulteresses! do you not know

that the friendship of this world is enmity against God? Who-
ever therefore wisheth to be a friend of the world is adjudged
5 an enemy of God. Do you think that the scripture speaketh
in vain?—Doth the spirit which dwelt in us excite desire to
6 envy? It granteth indeed a greater favour, therefore it saith,
"God resisteth the proud, and granteth favour to the humble.*"
7 Submit yourselves therefore to God. Resist the devil and he
8 will flee from you. Draw near to God and he will draw near
to you. Cleanse your hands, ye sinners; and purify your
9 hearts, ye double minded. Be afflicted and mourn and weep.
Let your laughter be turned into grief; and your joy into con-
10 fusion of face. Humble yourselves in the sight of the Lord
and he will exalt you.

11 Speak not, brethren, against one another. He who speaketh
against a brother, and judgeth his brother, speaketh against
12 law, and judgeth law. Now if thou judgest law, thou art not a
doer of law, but a judge. There is but one [judge]—the law-
giver, who is able to save and destroy; who art thou who
judgest another?

13 Come, now, ye who say, To-day or to-morrow we will go
14 to this or that city, and spend a year there, and traffic, and get
gain, when you do not know what will be the result of to-mor-
row. For what is your life? For it is a vapour which appear-
15 eth for a little while and then vanisheth. Instead of your
saying, If it be the Lord's will, and we shall live, we will do
16 this or that, you now boast of your arrogant projects. All
such boasting is evil. Therefore to know what is good and
not do it, is a sin.

V. Come, now, ye rich; weep, and raise a mournful cry for
2 the miseries which are coming upon you. Your riches are
3 corrupted, and your garments are moth eaten. Your gold and
your silver are covered with rust; and the rust of them will be
4 a witness against you, and corrode your flesh like fire. You
have heaped up treasure in the last days. Behold the wages
of the labourers who have reaped your fields, which you have
withholden, raise a cry; and the outcries of these reapers have
5 reached the ears of the Lord of Sabaoth. You have lived lux-

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* Prov. 3. 34.

uriously on the earth. You have indulged voluptuousness.
You have pampered your hearts, as on a day of public feasting.
6 You have condemned—you have murdered the just one. Is he
7 not setting himself in array against you? Wherefore be ye,
brethren, patient till the coming of the Lord. Behold the hus-
bandman expecteth the precious fruits of the earth, waiting
for them with patience, until it hath received the former and
8 the latter rain. Wait ye also with patience. Strengthen your
9 hearts, because the coming of the Lord is near. Repine not,
brethren, against one another, that you may not be condemn-
10 ed. Behold the judge is at the door. For an example of en-
during adversity, and of long suffering, take, my brethren, the
prophets who have spoken in the name of the Lord. Behold
11 we call those sufferers happy. You have heard of the patience
of Job, and have seen the Lord's termination—that the Lord
is full of compassion and tender mercy.

12 Now above all things, my brethren, swear not—either
by heaven, or by the earth, or by any other oath; but let your
yes, be yes; and your no, no; that you may not fall under con-
demnation.

13 Is any one among you afflicted, let him pray. Is any one
14 cheerful, let him sing praises. Is any among you sick, let
him send for the elders of the congregation, and let them pray
15 over him, having anointed him with oil in the name of the
Lord. And the prayer of this faith will cure the sick, and the
16 Lord will raise him up. And though he may have committed
sin, he will be forgiven. Confess your faults to one another,
and pray for one another, that you may be healed. The pray-
er of a righteous man under the divine impulse is very pow-
17 erful. Elias was a man frail and mortal like ourselves. In one
prayer he prayed that it might not rain, and it did not rain on
18 the land during three years and six months. And he prayed
again, and the heaven gave rain, and the land bloomed with
its productions.

19 Brethren, if any among you hath wandered from the truth
20 and another hath brought him back, let him know that he who
hath brought back a sinner from the error of his way, shall
save a soul from death, and cover a multitude of sins.

THE FIRST EPISTLE

OF THE

APOSTLE PETER.

I. PETER, an apostle of Jesus Christ, to the sojourners of
the dispersion in Pontus, Galatia, Cappadocia, Asia and Bi-
thynia, whom God the Father, according to his predetermina-
2 tion hath chosen, that by a sanctification of spirit they may
obey, and be sprinkled with the blood of Jesus Christ; favour
be to you, and may peace be multiplied.
3 Blessed be the God and Father of our Lord Jesus Christ,
who, according to his abundant mercy, hath regenerated us
4 to a lively hope by the resurrection of Jesus Christ from the
dead—for an inheritance incorruptible, incapable of defilement
or decay, reserved in heaven for us who are, during belief, kept
safely by the power of God, for a deliverance prepared to be
5 revealed in the last time; in whom you exult with joy though
6 you are now for a little while, if it be necessary, distressed
with divers trials; in order that your faith, which hath stood
7 the test and is much more precious than gold which is of a
perishable nature though tried by fire, may be found praise
worthy, and honourable, and glorious, at the manifestation
of Jesus Christ, whom without knowing him personally you
8 love; in whom though you do not now see him, yet you
believe, and rejoice with an inexpressible and glorified joy,
9 receiving as the completion of your faith the salvation of
10 your souls: about which salvation the prophets, who pro-
phesied concerning this favour for you, made diligent inquiry
11 and search, trying to find to what time, and what manner of
time, the spirit of Christ within them pointed, when it testi-
fied before hand the sufferings which were for Christ, and

12 the glories which should succeed them: to whom it was re-
vealed that it was not for themselves, but for us, that they dis-
pensed those things which have now been announced to you
by them who proclaimed to you the glad tidings with a holy
spirit sent from heaven; into which things angels have an ear-
nest desire to look narrowly.
13 Wherefore having girded up the loins of your understand-
ing, being perfectly sober, keep your hope fixed on the favour
14 to be conferred on you at the manifestation of Jesus Christ;
as obedient children, not fashioning yourselves in conformity
to your former desires during your ignorance; but as he who
15 hath called you is holy, be ye also holy in the whole course
16 of your life; for it is written, "Be ye holy, because I am
17 holy.*" And since you invoke, as father, him who without
respect of persons judgeth every one according to his work,
18 pass the time of your sojourning in fear; knowing that from
that vain course of life, handed down to you from your fa-
thers, you have been redeemed not with perishable things such
19 as silver and gold, but with the precious blood of Christ, as
of a lamb without blemish and without spot, fore-ordained in-
20 deed before the foundation of the world, and manifested in
21 these last times, for the sake of you who by him believe in
God, who hath raised him from the dead, and hath given him
glory, so that you may have faith and hope in God.
22 Having, in obedience to the truth, purified your souls by
the spirit for an unfeigned brotherly affection, love one ano-
23 ther fervently with a pure heart, as you have been born again
not of corruptible but of incorruptible seed, by the word of
God, which liveth and endureth forever.
24 "Because all flesh is as grass, and all the glory of man as
25 a flower of grass—the grass withereth, and the flower thereof
falleth, but the decree of the Lord endureth forever,†" and
this is the decree which hath been proclaimed as glad tidings
II. for you; therefore laying aside all malice, and all deceit,
2 and every kind of hypocrisy, envy and slander, like new-born

* Lev. 11. 44: 19. 2. † Es. 40. 6.

babes desire the pure milk of the word that by it you may
thrive.
3 Since you have tasted that the Lord is gracious, to whom
4 you are come as to a living stone, by men indeed rejected,
5 but with God chosen and precious, and you yourselves as
living stones are built up a spiritual house, a holy priesthood
6 to offer up spiritual sacrifices acceptable to God through Jesus
Christ; on which account also there is in the scripture this
passage, " Behold I lay in Sion a chosen, precious, chief cor-
ner stone, and he who confideth in it, shall not be ashamed,*"
7 this honour then being for you who believe: but to the
disbelieving, " the stone, which the builders rejected—that
8 which was for the head of the corner,†" is indeed a stone of
stumbling and a rock of offence. They disbelieving the word
9 stumble at the thing for which they were laid: but you being
a chosen race, a royal priesthood, a holy nation, a people pe-
culiarly set apart that you may publish the praises of him who
10 called you out of darkness into his marvellous light—you who
formerly were not a people but are now the people of God—
who were uncompassionated, but are now compassionated,
11 beloved; I beseech you as strangers and sojourners to abstain
12 from carnal lusts, which war against the soul: let your beha-
viour among the nations be virtuous, that when they speak
against you as evil doers, they who have been eye-witness-
es may from your good works glorify God in the day of vi-
sitation.
13 Be subject therefore to every human establishment for the
14 Lord's sake, whether to a king as supreme, or to governors
as persons sent by him for the punishment of evil doers, and
15 for the praise of them who do well. For it is the will of God
that you should by such good behaviour curb the ignorance
16 of foolish men. As freemen, but not like those who use their
17 freedom as a cover for wickedness, but as servants of God,
honour all men, love the brotherhood; fear God; honour the
king.
18 You who are servants, be subject to your masters with all
19 reverence, not only to the good and gentle, but also to the mo-

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* Es. 28. 16. † Ps. 118. 22.

rose. For this is pleasing, if from a conscientious regard to
20 God one endureth grief suffering wrongfully. For what glory
is it, if when you commit a fault and are beaten, you suffer
patiently? But if when acting well you meet with ill usage,
and bear it, this is well-pleasing in the sight of God. For to
21 this you have been called, because Christ himself suffered for
you, leaving you an example that you should follow in his
22 footsteps, who committed no sin, nor was guile found in his
23 mouth—who when he was reviled, did not revile again, when
he suffered, did not threaten; but committed himself to him
24 who judgeth righteously; who himself offered up our sins in
his own body on the cross, that we, being freed from those
sins, might live for righteousness; "by whose stripes you have
25 been healed.*" For you were like sheep going astray, but
are now brought back to the shepherd and overseer of your
souls.

III. In like manner ye wives, be subject to your own hus-
bands, that if any of them disbelieve the word they may by
the deportment of their wives, without a word, be won over,
2 when they see your reverential, chaste behaviour. And let
3 your adorning be, not that which is external by plaiting the
hair with appendages of gold, nor finery of dress; but the hid-
4 den man of the heart, with the incorruptible ornament of a
meek and quiet spirit, which is highly precious in the sight
5 of God. For thus, in former times, the holy women who trust-
ed in God adorned themselves, submitting to their husbands,
6 (as Sarah, whose daughters you are, obeyed Abraham, call-
ing him lord) doing what was right, and alarmed by no terror.
7 Likewise ye husbands cohabit with your wives, paying
respect to them as the weaker sex, and moreover as co-heirs
with you of the grant of life, that there may be no impedi-
ment to your prayers.
8 Finally, be all of one mind, sympathising with one ano-
ther, full of brotherly love, compassionate, courteous, not ren-
9 dering evil for evil, revile for revile; but on the contrary, bless-
ing; knowing that you have been called for this, that you
may inherit a blessing.

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* Es. 53. 5.

10 For "whoever desireth life; and loveth to see good days;
Let him keep his tongue from evil,
And his lips from speaking guile;
11 Let him depart from evil and do good;
Let him seek peace and pursue it.
12 Because the eyes of the Lord are upon the righteous,
And his ears are open to their prayers:
But the face of the Lord is against them who do evil.*"
13 Who then will hurt you if you be imitators of him who is
14 good? But if you should even suffer on the account of righte-
ousness, you are happy. Be not terrified with the fear of them,
15 nor dismayed; but sanctify the Lord in your hearts†" and be
always prepared, in answer to every one who demandeth of
you a reason for the hope which is in you, to make a defence
16 with meekness and fear, having a good conscience, that when
they speak against you as evil doers, they who calumniate
17 your good conversation in Christ may be put to shame. For
if it be the will of God that you should suffer, it is better
that you should suffer as well doers than as evil doers.
18 Because Christ himself suffered once for sins, the just
for the unjust, that he might bring us to God: being indeed
put to death in flesh, but brought to life by that spirit with
19 which he went, and to the spirits which are [now] in prison
20 made proclamation at the time they were disobedient—when
the long suffering of God was waiting once for all in the days
of Noe, while the ark was a building, in which a few, that is
21 eight souls, made their escape during the flood; an antitype
to which, namely baptism, (not a removal of the filth of the
flesh, but an earnest conscientious application‡ to God) doth
now save us also, by means of the resurrection of Jesus Christ,
22 who, having gone to heaven, is at the right hand of God, an-
gels and authorities and powers being made subject to him.
IV. Christ therefore having suffered in flesh for us, arm ye
2 yourselves with this reflection, that he who hath suffered in
flesh hath been stopped from sin, to the end that he may no

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* Ps. 34. 11, &c. † Esaias 8. 12.

‡ Literally, a request or application of a good conscience.

longer live the rest of his time in flesh for the lusts of men;
3 but for the will of God. For the past time of this life sufficeth*
to have wrought the will of the Gentiles, walking in lascivi-
4 ousness, inordinate desires, excess of wine, revels, carouses,
and abominable idolatries; at this they are surprized; and
when you do not run with them into the same sink of de-
5 bauchery, they rail. They shall give an account to him who
6 is prepared to judge living and dead. For to this end also the
gospel was proclaimed to the dead, that judged as they might
be according to men in flesh, they might live according to
God in spirit.

7 Now the end of all things is at hand, therefore be sober,
8 and watch unto prayer, and above all things have fervent love
9 for one another: for this love will cover a multitude of sins.
10 Be hospitable to one another without grudging. According
as every one hath received a free gift continue dispensing it
to each other as good stewards of the manifold grace of God
11 —if any one speaketh, as speaking the oracles of God; if any
one dispenseth, as dispensing out of a stock which God sup-
plieth; that in all things God may be gloried through Jesus
Christ, to whom belongeth the glory and the power, for the
ages of the ages. Amen.

12 Beloved, be not surprized at the fiery trial among you,
13 which is come upon you to try you, as if some strange thing
had befallen you: but inasmuch as you partake of the suffer-
ings of the Christ, rejoice; that at the manifestation of his glory
14 you may indeed rejoice with exceeding great joy. If you are
reproached for the name of Christ you are happy; because the
spirit of the glory, even the spirit of God resteth on you. On
15 their part indeed it is reviled, but on your part it is glorified.
16 For let none of you suffer as a murderer, or as a thief, or a
malefactor, or as a usurper of authority; and if as a Christian,
17 let him not be ashamed, but glorify God in this respect. For
the time is come when judgment is to begin at the house of
God. And if it begin first with us, what must be the end of
18 them who disregard the glad tidings of God? "If the right-

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* Some copies have *us*, and some *you*, and some neither.

eous scarcely escapeth, where shall the ungodly and sinner ap-
19 pear?"* Let them therefore who suffer according to the will
of God, commit their souls to him in well doing, as to a faith-
ful creator.
V. With regard to the elders among you, being myself a fel-
low elder, and a witness of the sufferings of the Christ, and a
partaker of the glory about to be revealed, I give them this
2 exhortation—Tend the flock of God which is among you,
watching over it, not by constraint, but willingly; not with a
3 view to sordid gain, but with a ready mind; not as exercising
4 dominion over the lots, but as being examples to the flock.
And when the chief shepherd shall appear, ye shall receive an
unfading crown of glory.
5 Likewise ye who are young, submit to those more ad-
vanced in years. And being all submissive to one another;
adorn yourselves with humility; because "God resisteth the
6 proud and granteth favour to the humble;"† therefore hum-
ble yourselves under the mighty hand of God, that he may in
7 due time exalt you. Having cast all your care upon him, for
8 he careth for you, be sober, be watchful: because your ad-
versary the devil is walking about, like a roaring lion, seek-
9 ing whom he may devour, him you should resist, standing
firm in the faith, knowing that the same kind of sufferings are
undergone by your brotherhood in the world.
10 Now may the God of all favour, who hath invited us to
his eternal glory by Christ Jesus, when we have suffered a
little—may he himself fit, support, strengthen and establish
11 you! To him be the glory and the power, for the ages of the
ages. Amen.
12 By Sylvanus the faithful brother I have, as I reckon,
written briefly to you, exhorting, and testifying that this is
the true favour of God for which you stand up.
13 The congregation at Babylon salute you. So doth Marcus
my son. Salute one another with a holy kiss.
14 Peace be with you all who are in Christ Jesus. Amen.

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* Prov. 11. 31. † Prov. 3. 34.

THE SECOND EPISTLE

OF THE

APOSTLE PETER.

I. SIMON PETER, a servant and an apostle of Jesus Christ,
to them who have obtained a like precious belief with us, in the
2 saving goodness of our God and saviour Jesus Christ, favour
be to you, and may peace be multiplied by an acknowledg-
ment of God, and of Jesus our Lord.
3 As his divine power hath freely granted those things con-
ducive to life and godliness, and all are ours by our acknow-
4 ledging him who hath called us by glory and virtue, through
which he hath freely made us very great and precious promi-
ses, that by them you may become partakers of a divine na-
5 ture when you have fled from the corruption which is in the
world by lust; therefore, having on your part used all dili-
gence for the very same purpose, add to your faith fortitude;
6 and to fortitude, knowledge; and to knowledge, temperance;
7 and to temperance, perseverance; and to perseverance, piety;
and to piety, brotherly affection; and to brotherly affection,
8 universal love; for these being in you, and abounding, dis-
pose you to be neither idle nor unfruitful for the acknowledg-
9 ing of our Lord Jesus Christ: for he who is without these is
blind, having closed his eyes, having contracted a forgetful-
10 ness of the purification of his past sins. Therefore, brethren,
use the more diligence to make your call and election sure;
for if you practise these you will never fall; for thus there
11 will further be administered to you, bounteously, the entrance
into the everlasting kingdom of our Lord and saviour Jesus
12 Christ. For this purpose I will not neglect to put you always
in mind of these things, though you already know them, and

13 are established in the present truth. Indeed I think it right,
14 as long as I am in this tabernacle, to stir you up by admoni-
tion; as I know that I must soon lay aside this tabernacle of
15 mine, even as our Lord Jesus Christ hath plainly shewed me;
and I will use all diligence that you may be able, every one
16 of you, to recollect these things after my departure. For we
indeed did not follow artfully contrived fables when we made
known to you the power and the coming of our Lord Jesus
17 Christ; but were ourselves eye witnesses of his majesty. For
he was receiving honour and glory from God the Father,
when a voice was uttered to him, from the transcendent glory,
"*This is my Son, the Beloved, in whom I am well pleased.*"
18 This voice we ourselves actually heard uttered from heaven,
19 when we were with him on the holy mountain. Therefore we
have a more complete confirmation of the prophetic word, to
which you do well in giving attention, as to a lamp shining
in a dark place until the day dawn, and the bringer of light
20 rise in your hearts—knowing this first, that no prophecy of
the scripture explaineth itself,* for prophecy was not uttered
in former days at the will of man; but the holy men of God
spoke by an impulse of the holy spirit.

II. Now there were also false prophets among the people, as
there will be also among you false teachers, who will introduce
destructive sects, denying even the Lord who bought them,
2 bringing on themselves speedy destruction. And many will
follow their pernicious courses, on the account of whom the
3 way of the truth will be ill spoken of. Indeed, with insatiable
covetousness, they will, with smooth words, make merchan-
dize of you. But the judgment prepared of old for them is
4 not idle, nor is their destruction slumbering. For if God spared
not angels who sinned, but confining them in Tartarus,† in

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* Literally for every prophecy &c. is not of its own solution.

† Tartarus among the ancient Grecians, was considered as the place for the wicked after death. Their philosophers described it as a condensed, solid and immoveable darkness surrounding the material universe. But as the earth was commonly supposed to be a plain of immeasurable depth, the poets, accommodating their language to the common opinion, describe it as a vast pit or gulph,

5 chains of darkness, delivered them up to be kept for judg-
ment—and if he spared not the old world, but preserved eight
persons, including Noah, the proclaimer of righteousness,
when he brought a deluge on the world of ungodly men—
6 and when he condemned to destruction the cities of Sodom
and Gomorrah, reducing them to ashes, and making them a
7 publick example to future impious men, delivered just Lot,
who was troubled at the lascivious conduct of those licentious
8 men, (for at the sight and report, that righteous man who
dwelt among them was daily tormented in soul by their un-
9 lawful deeds) the Lord knoweth how to deliver the godly from
temptation, and to reserve the wicked to the day of judg-
10 ment, to be punished; and more especially them who go after
flesh, in the lust of uncleanness, and despise authority. Being
audacious and self sufficient they tremble not when they re-
11 vile glories; whereas angels who are greater in might and
power, do not bring against them a railing accusation before
12 the Lord. But these, like irrational brute beasts, made for
capture and destruction, railing at what they are ignorant of,
13 shall perish with their own destruction. Receiving wages of
iniquity, esteeming riot by day a pleasure; being spots and
14 blemishes; rioting by their deceits; banquetting with you;
having eyes full of adultery and unceasing sin; ensnaring un-
15 stable souls; having a heart practised in greediness; an ex-
ecrable race; having forsaken the right road they have gone
quite astray, following the way of Balaam son of Bosor, who
loved the wages of iniquity, and was convicted of his trans-
16 gression. (A dumb beast, speaking with a human voice, re-
17 strained the madness of the prophet.) They are wells without
water; clouds impelled by a whirlwind, for whom is reserved

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in the bowels of the earth. Here then the apostle, rectifying the common mistake of Tartarus being in the bowels of the earth; and recurring to the true sense of the word, namely, the darkness, which bounds the created system, and which when applied to spirits must be interpreted spiritually, intimates by the word ταρταρώσας that God cast the apostate angels out of his presence into that blackness of darkness (Jude, ver. 13) where they are excluded from the glorious light of his countenance.

18 the gloom of everlasting darkness. For uttering, with a solemn
tone, swelling words of vanity, they by the lusts of the flesh,
by acts of lasciviousness, ensnare them who are indeed flying
19 from those conversant in error; promising them liberty while
they themselves are slaves to corruption; for by whatever
20 one is subdued, by that he is enslaved. For if after fleeing
from the pollutions of the world by an acknowledgment of the
Lord and Saviour Jesus Christ, any are again entangled and
overcome by them, the last state of such persons is worse
21 than the first. For it had been better for them not to have
known the way of righteousness, than, after knowing it, to
22 turn away from the holy commandment delivered to them. But
it hath happened to them according to the true proverb, "The
dog is returned to his vomit, and the washed hog to its wallow-
ing slough."

III. This, my beloved, is now the second letter which I am
2 writing, with which I stir up your sincere mind by way of
remembrance, that you may remember the predictions* of the
holy prophets, and the injunction of us the apostles of the
3 Lord and Saviour; knowing this first, that in the last days
4 scoffers will come, walking after their own desires, and say-
ing, "*Where is the promise of his coming? for since the fathers
fell asleep, all things continue as they were from the beginning of
5 the creation.*" For this they wilfully forget, that by the word
of God there were heavens of old, and an earth consisting of
6 water and in water, by which the world that then existed, be-
7 ing deluged, was destroyed; but the heavens and the earth
which now exist are, by the same word, treasured up for fire,
being kept for the day of judgment, and destruction of these
8 impious men. Now let not this one thing, my beloved, es-
cape you, That with the Lord one day is as a thousand years,
9 and a thousand years as one day. The Lord is not slack with
regard to his promise, as some reckon slackness. But he is
long suffering towards us, not willing that any should perish,
10 but that all should come to a reformation. Now the day of the
Lord will come, as a thief at night, when the heavens with a

* Literally, the things predicted by.

crashing roar shall pass away, and the elements shall be dis-
11 solved by fire, and the earth, and all the works thereon, shall
be burned up. Therefore as all these things are to be dissolved,
12 what manner of persons ought you to be in holy conversation
and godliness, expecting, and eagerly desiring, the coming of
the day of God, in which the heavens, all on fire, shall be dis-
solved, and the elements shall melt with intense heat, and we,
13 according to his promise, expect new heavens, and a new
earth in which dwelleth righteousness!
14 As you therefore, beloved, expect these things, use all
15 diligence to be found at peace with him, without spot and with-
out blemish; and reckon the long suffering of our Lord to be
salvation; as our beloved brother Paul, according to the wis-
dom given him, hath also written to you; as he hath also in all
16 his letters, when speaking of these things; in which there are
some things hard to be understood; which the unlearned and
unstable torture, as they do the other scriptures, to their own
17 destruction. As you therefore, beloved, know these things be-
forehand, be on your guard, that you may not be hurried away
by the error of these lawless men, and fall from your sted-
18 fastness; but increase in the favour and knowledge of our
Lord and Saviour Jesus Christ. To HIM be the glory both
now and forever. Amen.

THE FIRST CATHOLIC EPISTLE

OF THE

APOSTLE JOHN.

I. WHAT was from the beginning; what we have heard;
what we have seen with our eyes; what we have viewed atten-
2 tively, and our hands have handled—(with respect also to the
word of the life even the life was manifested, and we have
seen, and testify, and announce to you, that eternal life which
3 was with the Father, and hath been clearly manifested to us)
that which we have seen and heard, we announce to you, that
4 you also may have communion with us. Now this communi-
on of ours is with the Father, and with his son Jesus Christ.
5 And we write these things to you that your joy may be com-
plete. This indeed is the message which we have heard from
him, and announce to you, That God is light and in him there
6 is no darkness at all. If we say that we have communion
with him, and walk in darkness, we lie, and do not practise
7 truth. But if we walk in the light as he is in the light, we
have communion with one another, and the blood of Jesus
8 Christ his son cleanseth us from all sin. If we say that we have
9 not sin, we deceive ourselves, and the truth is not in us. If we
confess our sins, HE is faithful, and just to forgive us our
10 sins, and to cleanse us from all unrighteousness. If we say
that we have not sinned, we make him a false speaker, and
his word is not in us.

II. My children I write these things to you that you may not
sin. But if any one sin, we have an advocate with the Fa-
2 ther Jesus Christ the righteous, and he is an atonement for
our sins, and not for ours only, but for those of the whole
3 world. Now by this we know that we have known him, if we
4 keep his commandments. He who saith I know him, and doth
not keep his commandments, is a liar, and the truth is not in

5 him. But whosoever keepeth his word, in him indeed the
6 love of God is perfected. By this we know that we are in
him—he who saith he abideth in him, ought to walk as he
walked.
7 Brethren, I am not writing to you a new commandment,
but an old commandment, which you had from the beginning.
ning. This old commandment is the word which you heard
8 from the beginning. Again I write to you a new commandment,
ment, a thing which is true in him, and in you. Because the
9 darkness is past, and the light—the true light now shineth,
he who saith that he is in the light, and hateth his brother,
10 is still in darkness. He who loveth his brother, abideth
11 in the light, and in it there is no stumbling block. But he
who hateth his brother is in the darkness, and walketh in the
darkness, and knoweth not whither he is going, because the
darkness hath blinded his eyes.
12 I write to you, children, because your sins are forgiven
13 you on account of his name. I write to you, fathers, because
you have known him, who is from the beginning. I write
to you, young men, because you have overcome the evil
one. I write to you, children, because you have known the
14 Father. I have written to you, fathers, because you have
known him who is from the beginning. I have written to
you, young men, because you are strong, and the word of
15 God abideth in you, and you have overcome the evil one.
Love not the world nor the things in the world. If any one
16 loveth the world, the love of the Father is not in him. For all
that is in the world, the lust of the flesh, and the desire of the
eyes, and the pomp of this life are not of the Father, but are
17 of the world. Now the world is passing away, and the desire
thereof; but he who doth the will of God shall abide forever.
18 Children, the last period is come: and as you have heard
that the Antichrist cometh, there are even now many Anti-
19 christs, by which we know that it is the last period. They went
out from us; but they were not of us. For if they had been
20 of us, they would have continued with us. But to the end
that they might be made manifest (because all are not of us)
even you yourselves have an unction from the holy one, and
21 know every one. I have not written to you because you do not

know the truth; but because you know it, and because no kind
22 of falsehood is of the truth. Who is the liar; but he who denieth
that Jesus is the Christ? He is the Antichrist who denieth the
23 Father and the Son: whosoever denieth the Son, hath not the
24 Father. As for you, therefore, let that which you have heard
from the beginning abide in you. If that which you have
heard from the beginning abide in you, then you will abide in
25 the Son, and in the Father. And this is the promise which
he hath promised us, even the life which is everlasting. These
26 things I have written to you with a view to them who are se-
27 ducing you. As for you, the unction which you have receiv-
ed from him abideth in you, and you have no need that any
one should teach you. As then this unction itself teacheth
you concerning all, and is true, and is not a falsity; abide ye
28 in him as it hath taught you. And now, children, abide in
him, that when he shall appear we may have confidence, and
29 not be made ashamed by him at his coming. If you know
that he is righteous, you know that every one who practiseth
righteousness is born of him.

III. Behold what a love the Father hath shewn us, that we
should be called children of God: on this account the world
2 doth not know us, because it did not know him. Beloved, we
are now children of God. Though it hath not yet been mani-
fested what we shall be, yet we know that when he shall
appear we shall be like him: that we shall see him as he is.
3 Now, every one who hath this hope in him purifieth himself
4 as he is pure. Whosoever committeth sin, committeth a vi-
5 olation of law; for sin is a violation of law. Now, you know
that he was manifested to take away our sins, and there
6 is no sin in him. Whosoever abideth in him doth not sin:
7 whosoever continueth to sin hath not seen him, nor known
him. Children, let no one deceive you. He who practiseth right-
8 eousness is righteous, as he is righteous. He who practiseth sin
is of the devil, because the devil sinneth from the beginning;
for this [purpose] the son of God was manifested, that he
9 might destroy the works of the devil. Whosoever is born of God
doth not practise sin, because his seed abideth in him, and he
cannot sin because he is born of God. By this the children
10 of God are manifest, and the children of the devil. Who-
soever doth not practise righteousness is not of God, nor

11 he who doth not love his brother. For this is the message
12 which you have heard from the beginning, that we should love
one another, and not be like Cain, who was of the evil one
and slew his brother. And why did he slay him? Because his
own works were evil, and his brother's righteous.
13 Wonder not, my brethren, if the world hate you. We
14 know that we have passed from death to life, because we love
15 the brethren. He who loveth not his brother abideth in death.
Whosoever hateth his brother is a murderer; and you know
16 that no murderer hath everlasting life abiding in him. By this
we know the love of God. Because he laid down his life for
us, therefore we ought to lay down our lives for the brethren.
17 Whosoever hath worldly substance, and seeth his brother in
want, and shutteth up his compassion from him, how dwelleth
the love of God in him?
18 My children, let us not love in word, and with the
19 tongue, but in deed, and in truth. When we know by this that
20 we are of the truth, let us in his presence persuade our
hearts, in respect to what things soever our heart condemn-
eth us, that God is greater than our hearts, and that he know-
21 eth all things. Beloved, if our heart doth not condemn us, we
22 have confidence towards God, and whatever we ask we obtain
from him, because we keep his commandments, and do the
23 things which are pleasing in his sight. Now this is his com-
mandment, that we believe in the name of his son Jesus Christ,
24 and love one another, as he hath commanded us. And he
who keepeth his commandments will abide in him, and he will
abide in that man. And by this we know that he abideth in
us, even by the spirit which he hath given us.
IV. Beloved, trust not every spirit, but try the spirits whe-
ther they be of God; for many false teachers, are gone forth
2 into the world. By this you know the spirit of God—every
spirit which acknowledgeth Jesus Christ come in flesh, is of
3 God. And every spirit which doth not acknowledge Jesus
Christ come in flesh, is not of God. This indeed is that of An-
tichrist which you have heard is coming, and is now already in
the world: You, children, are of God, and have overcome them,
4 because he who is in you is greater than he who is in the
5 world. They are of the world, therefore they speak suitably

to the world, and the world hearkeneth to them. We are of
6 God. He who knoweth God, hearkeneth to us. He who is
not of God doth not hearken to us. By this we know the spirit
of truth and the spirit of error.
7 Beloved, let us love one another; for love is of God, and
8 every one who loveth is born of God, and knoweth God. He
9 who doth not love hath not known God, for God is love. By
this the love of God was manifested among us, because God
sent his only begotten son into the world, that we may live by
10 him. In this is the love; not that we loved God, but that he
loved us, and sent his son to be an atonement for our sins.
11 Beloved, if God so loved us; we surely ought to love one an-
12 other. No one hath ever seen God. If we love one another,
13 God abideth in us, and his love is perfected in us. By this we
know that we abide in him, and he in us, because he hath gi-
ven us of his spirit; and we have seen, and do testify, that
14 the Father hath sent the Son to be the Saviour of the world.
15 Whosoever will confess that Jesus is the son of God, God
16 abideth in him, and he in God. Now we have known and be-
lieved this love which God hath for us. God is love; and he
who abideth in this love abideth in God, and God in him.
17 Love is by this perfected among us that we may have confi-
18 dence in the day of judgment, because in this world we are as
he is. There is no fear in this love. This perfect love exclud-
eth fear. Because fear is accompanied with torment, there-
fore he who feareth is not perfect in love. As for us we love
19 him because he first loved us. If any one saith, I love God,
20 and hateth his brother, he is a liar. For how can he who doth
not love his brother whom he hath seen, love God, whom he
21 hath not seen? Besides, we have this commandment from
him, That he who loveth God, love his brother also: Whosoe-
V. ver believeth that Jesus is the Christ, is born of God; and every
one who loveth him who begat, loveth him also who is begot-
2 ten of him; by this we know that we love the children of God.
3 While we love God, we keep his commandments;
for this is the love of God that we keep his commandments.
4 Now his commandments are not grievous, because what-
ever is born of God overcometh the world, and the victory
5 which overcometh the world is our faith. Who is he that over-

cometh the world, but he who believeth that Jesus is the son of
6 God? This Jesus is the Christ, whose coming was pointed
out by water and by blood,* not by the water only, but by the
7 water and the blood; and the spirit is testifying this. Because
8 the spirit is the truth, because there are three that bear wit-
ness, the Spirit, and the Water, and the Blood, and these three
9 are to one and the same thing, if we admit the testimony of
men the testimony of God is greater.† For this is the testi-

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* Literally, he is the one who was to come by water and blood, Jesus the Christ.

† V. 6, 7, 8. Literally as in my copy. This Jesus is the Christ who was to come (or who was coming) by water and by blood, not by the water only but by the water and the blood, and the spirit is testifying this. Because the spirit is the truth—because there are three that bear witness [in heaven, the Father, the Word, and the Holy Spirit, and these three are one: and there are three that bear witness on the earth] the Spirit and the Water and the Blood; and these three are for one and the same thing.

The authenticity of the words inclosed in brackets has been a subject of great doubt and dispute.

As the sense is complete, and the connection with what goes before and what follows is more clear, and better preserved without them; and as the words in dispute, supposing them to be genuine, are not applicable to the doctrine of the trinity; for as Beza on the passage justly remarks—"These three, Father, Son, and Holy Ghost, are one in *consent*, as if they were only one witness; but concerning their unity *in substance*, that, as it appears to me, is not treated of in this place." And to the same purpose Calvin says, "The apostle in declaring *these three are one* does not refer to their *essence*, but to their *consent*, as if he should say, the Father, his eternal word, and the Spirit, with one consenting voice, do equally bear testimony to Christ; and there is no doubt but that the Father, Word, and Spirit, are said to be one in the same sense in which it is afterwards said that the blood, water and spirit *are one;*" and as, besides this, there are some internal and incidental marks, which render the words very much suspected; I cannot, therefore, but agree with Luther, Zuinglius, Bullinger and Erasmus, that the words in the brackets ought not to be admitted into the text, more especially as they are not found in any of the ancient Greek manuscripts, except only one which is of doubtful authority.

10 mony of God, which he hath testified concerning his son. He
who believeth in the son of God hath this testimony in him-
self: he who doth not believe God, impeacheth his veracity,
because he believeth not the testimony which God hath given
11 concerning his son. Now this is the testimony, that God hath
12 given us everlasting life, and this life is by his son: he who
hath the son hath this life: he who hath not the son of God
hath not this life.
13 These things I have written to you who believe in the
name of the son of God, that you may know that you have
14 everlasting life; and that you may believe in the name of the
son of God: this also is the confidence which we have in him,
that if we ask any thing according to his will he hearkeneth to
15 us. Now, if we know that he hearkeneth to us in whatever
we may ask; we know that we obtain from him the petitions
which we have asked. If any one see his brother committing
16 a sin not unto death, let him ask, and he will give him life
for them who do not sin unto death: there is a sin unto death,
17 with respect to this I do not say that he should make petition.
18 Every act of unrighteousness is a sin; and there is a sin not
unto death, and we know that every one who is born of God
doth not sin; he indeed who is born of God guardeth him-
19 self and the wicked one doth not cling to him. We know that
we are of God and that the whole world is laid prostrate by
20 the wicked one; and we know that the son of God is come, and
hath given us understanding that we may know him who is
true; and we are in him who is true, and in his son Jesus
Christ. He is the true God and the life eternal.
21 Dear children, keep yourselves from the idols. Amen.

THE SECOND EPISTLE

OF THE

APOSTLE JOHN.

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1. THE elder to Electa Cyria and her children whom in truth
2 I love (and not only I, but all who have known the truth) on
account of the truth which abideth in us, and will be with us
3 for ever: with you be favour, mercy, peace from God the
Father, and from the Lord Jesus Christ the Son of the Father,
in truth and love.
4 I was greatly rejoiced because I found some of thy chil-
dren walking in truth, as we received a commandment from
5 the Father. And I now intreat thee, Cyria, not as writing
to thee a new commandment; but that which we had from
6 the beginning, that we love one another; and this love is,
that we may walk according to his commandments. This is
the commandment, as you have heard from the beginning, that
7 you may walk therein. Because there are many deceivers come
into the world, who do not acknowledge that Jesus Christ is
come in flesh. (This is the deceiver, and the Antichrist,)
8 look to yourselves, that we may not lose our labour, but
9 that we may receive ample wages. Whosoever transgresseth,
and abideth not in the doctrine of the Christ, hath not God.
He who abideth in the doctrine of the Christ hath both the Fa-
10 ther and the Son. If any one cometh to you, and doth not
bring this doctrine, receive him not into your family; nor wish
11 him success; for he who wisheth him success is a partaker
with him in his evil works.
12 Having many things to write to you, I determined not to
commit them to paper and ink; but I hope to come to you,
and deliver them by word of mouth, that our joy may be com-
plete.
13 The children of thy sister Electa salute thee. Amen.

THE THIRD EPISTLE

OF THE

APOSTLE JOHN.

THE elder to Gaius the beloved, whom in truth I love.
2 Beloved, I wish thee health and prosperity in all things, as
3 thy soul prospereth. For I was greatly rejoiced at the coming
of the brethren, who bear testimony to thy truth, as thou
4 walkest in truth. I have no greater joy than to hear that my
5 children are walking in truth. Beloved, thou actest as a believer,
6 in what thou dost for the brethren, and for the strangers, who
have borne testimony for thy love, in the presence of the con-
gregation—whom thou wilt do well to forward on in their jour-
7 ney in a manner worthy of God; for they have gone forth for
8 his name's sake, taking nothing from the Gentiles. We there-
fore ought to entertain such, that we may be fellow helpers in
9 the truth. I wrote to the congregation, but Diotrephes, who af-
10 fecteth a pre-eminence among them, doth not regard us. For
this cause, when I come I will take notice of his works which he
doth, talking lightly of us with malicious words, and not con-
tent with this, he doth not entertain the brethren himself, and
them who would, he hindereth, and casteth them out of the con-
gregation.

11 Beloved, do not imitate what is evil, but what is good.
He who doth good is of God. But he who doth evil, hath not
12 seen God. Demetrius hath a good testimony from all, and
from the truth; and even we ourselves bear testimony for him;
and you know that our testimony is true.

13 I had many things to write, but I do not chuse to write
14 to thee with ink and pen; but I hope to see thee soon, when
15 we shall speak face to face. Peace be with thee. The friends
salute thee. Salute the friends by name.

THE CATHOLIC EPISTLE

OF

JUDE.

I. JUDE a servant of Jesus Christ, and brother of James; to
the called, who are sanctified by God the father, and preserved
by Jesus Christ: mercy be to you, and may peace and love
be multiplied.
3 Beloved, when I was using all diligence to write to you re-
specting the common salvation, I found a necessity to write to
you, and exhort you to contend earnestly for the belief which
4 was once for all delivered to the saints. For certain persons have
slily crept in among us, who have been of old written of, and
for this very crime—wicked men, who are turning the favour
of our God into licentiousness, and denying our only sovereign
God,* and Lord Jesus Christ.
5 Now I desire once for all to remind you of this which you
knew, That the Lord, having saved a people out of the land
of Egypt, destroyed afterwards them who did not believe:
6 and the angels who did not keep their own government, but
left their proper abode, he hath reserved in perpetual bonds,
7 under darkness, for the judgment of the great day. As Sodom
and Gomorrah, and the cities around them, which, in like
manner with them, abandoned themselves to licentiousness,
and went after strange flesh, were made an example of, suffer-
ing the vengeance of everlasting fire; so likewise shall these
8 dreamers. They indeed defile the flesh, and despise authority
9 and revile glories, whereas Michael the archangel, when he
contended with the devil, and disputed about the body of

* In the Alexandrian manuscript as published by Woide, the word Θεον, *God* is not inserted, in that case the sentence may be rendered our only master and Lord Jesus Christ.

Moses, did not take the liberty to bring against him a railing
10 accusation, but said "the Lord rebuke thee:" but these rail
at what they do not know; and what they do know in a natural
11 way as irrational animals, with these they corrupt themselves.
Alas for them! For they have gone in the way of Cain, and
rambled in the error of Balaam's reward and perished in the
12 rebellion of Kore. They are hidden rocks in your love feasts.
When they feast with you, they feed themselves without re-
straint. They are clouds without water, impelled by winds;
13 autumnal trees without fruit, twice dead, and to be rooted up;
raging waves of the sea, foaming out their own shame; wan-
14 dering stars, for whom is reserved the gloom of everlasting
darkness. Now to such as these Enoch, the seventh from
15 Adam, prophesied, saying, "Behold the Lord is coming with
his holy myriads to execute judgment on all, and to convict
all the wicked among them of all their impious deeds, which
they have impiously committed, and of all the bitter things
16 which impious sinners have uttered against him." They are
discontented mumurers, walking after their own lusts. Though
their mouth speaketh swelling words, they hold persons in ad-
miration for the sake of gain.

17 But as for you, beloved, remember what the apostles of our
18 Lord Jesus Christ foretold you. For they assured you that in
the last time there would be scoffers, walking after their own
19 wicked desires. These are they who separate themselves, be-
20 ing sensual, and not having the spirit. But as for you, beloved,
21 building yourselves up in your most holy faith, praying with
a holy spirit, keep yourselves in the love of God, as you expect
22 the mercy of our Lord Jesus Christ for everlasting life; and
23 making a distinction, have compassion on some, and save
others by fear, snatching them out of the fire; abhorring even a
garment which is stained by flesh.

24 Now to him who is able to keep you from falling, and to
present you, without blemish, before his glory with great joy
—to the only wise God, our Saviour, be glory and majesty,
dominion and power, both now and forever. Amen.

THE REVELATION OF JOHN.

I. A REVELATION of Jesus Christ, which God gave him,
to shew to his servants things which must shortly come to
2 pass, and which he sent by his angel, and signified to his ser-
vant John, who hath testified the word of God, and the tes-
3 timony of Jesus Christ, and what he saw. Happy he who
readeth, and they who hear the words of this prophecy; and
keep the things that are written therein! For the time is at
hand!
4 John to the seven congregations which are in Asia; fa-
vour be to you, and peace from him who is, and who was, and
5 who is to come; and from the seven spirits which are before
his throne; and from Jesus Christ who is the faithful witness,
the first born from the dead, and the sovereign of the kings
6 of the earth. To him who hath loved us, and washed us from
our sins with his blood, and made us kings and priests to
God, even his father—to him be the glory and dominion for
the ages of the ages. Amen.
7 Behold he is coming with clouds, and every eye shall see
him, even they who pierced him; and for him all the tribes of
the earth shall mourn.
8 Yes, be it so. I am the Alpha and the Omega, the beginning
and the end, saith the Lord, who is, and who was, and who is
to come, the Almighty.
9 I John, who am your brother, and a partaker in this af-
fliction, and in the kingdom and patience of Jesus Christ, was
in the island which is called Patmos, on the account of the
10 word of God and of the testimony of Jesus Christ. I was in
the spirit on the Lord's day, and I heard behind me a loud
11 voice, like the sound of a trumpet, saying, "I am the Alpha
and the Omega; the first and the last," and "what thou seest,
write in a book, and send it to the seven congregations which
are in Asia, to Ephesus and to Smyrna, and to Pergamus,

and to Thyatira, and to Sardis, and to Philadelphia, and to
12 Laodicea." Whereupon I turned to look towards the voice
which spake to me; and upon turning about, I saw seven golden
13 candlesticks, and in the midst of the seven golden candlesticks
one like a son of man, clothed with a robe down to the feet,
14 and girded about the breast with a golden girdle; and as for
his head, the hairs like wool were glittering white as snow,
15 and his eyes were like a flame of fire; and his feet were like
fine brass, as if they were glowing in a furnace; and his voice
16 was like the sound of many waters. And he had in his right
hand seven stars; and out of his mouth went a sharp two edg-
ed sword. And his countenance was like the sun shining in
17 its strength. And when I saw him I fell at his feet as one
18 dead. Whereupon he laid his right hand on me, and said to
me, Fear not. I am the first and the last, even he who liveth.
Though I was dead yet behold I am alive, and live for the
ages of the ages, Amen. And I have the keys of the mansion
19 of the dead, and of death. Write what thou hast seen, and the
things which are, and the things which are about to be here-
20 after. With respect to the hidden meaning of the seven stars
which thou sawest in my right hand, and the seven golden
candlesticks; the seven stars are the angels of the seven con-
gregations and the seven candlesticks which thou sawest are
the seven congregations.

II. To the angel of the congregation at Ephesus write,
"Thus saith he who holdeth the seven stars in his right
hand—who walketh in the midst of the seven golden candle-
2 sticks, I know thy works, and thy labour, and thy patience,
and that thou canst not bear with them who are evil, and hast tri-
ed them who pretend to be apostles, and are not, and hast found
3 them liars, and hast borne and dost exercise patience, and hast
4 laboured for my name's sake, and hast not fainted. But I have
5 this against thee that thou hast lost thy first love. Remember
therefore from what thou hast fallen, and reform, and do thy first
works; else I will come to thee quickly, and remove thy can-
dlestick out of its place, unless thou reform. But thou hast
6 this, that thou hatest the deeds of the Nicolaitans, which I al-
so hate. Whosoever hath an ear to hear let him hear what the
7 spirit saith to the congregations. To him who overcometh I

will give to eat of the tree of life which is in the midst of the
paradise of God.
8 And to the angel of the congregation at Smyrna write,
"Thus saith the first and the last, who was dead and is
9 alive, I know thy works, and thine affliction, and thy poverty,
(though thou art rich) and the slander of them who say they
10 are Jews, and are not, but are a synagogue of satan. Be not
terrified at what thou art about to suffer. Behold the devil
will soon cast some of you into prison, that you may be tried;
and ye will have tribulation ten days. Be thou faithful unto
death, and I will give thee the crown of life. Let him who
11 hath an ear hear what the spirit saith to the congregations. He
who overcometh shall not be hurt by the second death.
12 And to the angel of the congregation at Pergamus write,
13 "Thus saith he who hath the sharp two edged sword, I
know thy works, and where thou dwellest, even where the
throne of satan is; yet thou holdest fast my name, and hast
not denied the belief of me, even in the days in which Anti-
pas was my faithful witness, who was slain among you where
14 satan dwelleth. Nevertheless I have a few things against thee,
because thou hast there them who hold the doctrine of Ba-
laam, who taught Balak to cast a stumbling block before the
children of Israel, to eat things sacrificed to idols, and to
15 commit fornication. In like manner thou hast them who hold
16 the doctrine of the Nicolaitans, which I hate. Reform. If thou
dost not, I am coming to thee quickly, and I will fight against
17 them with the sword of my mouth. Let him who hath an ear
hear what the spirit saith to the congregations. To him who
overcometh I will grant to eat of the manna which was laid up;
and I will give him a white stone, and on that stone a new
name written, which no one knoweth but he who receiveth it.
18 And to the angel of the congregation at Thyatira write,
" Thus saith the son of God, whose eyes are like a
19 flame of fire, and whose feet are like fine brass; I know thy
works, and thy love, and thy service, and thy faith, and thy
patience, and that thy last works exceed the first: but I have
20 a few things against thee, because thou sufferest that woman
Jezabel, who calleth herself a prophetess, to teach and seduce
my servants to commit fornication, and to eat things sacrificed

21 to idols. Though I gave her time to reform from her fornica-
22 tion, yet she hath not reformed. Behold I am about to cast her
into a bed, and them who commit adultery with her into great
tribulation, unless they reform from their works; and I will
23 slay her children with death; and all the congregations shall
know, that I am the searcher of reins and hearts, and will give
24 to every one of you according to your works. But to you I
say, even to the rest at Thyatira, to as many as do not hold
this doctrine, and who have not known the *depths* (as they call
25 them) of satan; on you I will lay no other burthen, besides
26 what you have; hold it fast until I come. As for him who over-
cometh, and keepeth my works to the end, to him I will give
power over the nations, (and he shall rule them with a rod of
27 iron. Like vessels of potter's clay they shall be broken in
pieces,*) as I have received from my Father; and I will give
28 him the morning star. Let him who hath an ear, hear what the
spirit saith to the congregations.

III. And to the angel of the congregation at Sardis write,
"Thus saith he, who hath the seven spirits of God and the
seven stars. I know thy works, that thou hast the name of be-
2 ing alive, though thou art dead. Be watchful, and strengthen
the remains which are likely to die. For I have not found thy
3 works perfect in the sight of God. Remember therefore how
thou hast received, and heard, and keep fast hold, and reform.
For if thou wilt not watch, I will come against thee, as a
thief, so that thou shalt not know at what hour I shall come
4 against thee. Thou hast a few names even in Sardis who have
not defiled their garments. These shall walk with me in white
5 robes because they are worthy. He who overcometh shall be
clothed with white raiment, and I will not blot his name out of
the book of life, but will acknowledge his name before my
6 Father, and before his angels. Let him who hath an ear hear
what the spirit saith to the congregations."
7 And to the angel of the congregation at Philadelphia write,

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* These two lines, *and*, &c. and *Like vessels*, &c. which are includ-ed in a parenthesis, I consider as a quotation from Ps. 2. 9. with a change of persons in the first, and of measure in the second.

Thus saith the Holy one and the True, who hath the key—
[the Son] of David, who openeth and none shutteth, and who
8 shutteth and none openeth, I know thy works. Behold I have
set before thee an open door, and none can shut it. Because
thou hast a little strength and hast kept my word, and hast not
9 denied my name, behold I give thee some of the synagogue of
satan, who say they are Jews and are not; but do lie. Behold I
will make them come, and worship at thy feet, and know that I
10 have loved thee. Because thou hast kept the word of my pa-
tience, I will keep thee from the hour of trial which is coming
soon on the whole world, to try the inhabitants of the earth.
11 Behold I am coming quickly. Hold fast what thou hast, that
12 none may take thy crown. Him who overcometh I will make
a pillar in the temple of my God, and he shall go out no more.
And I will write on him the name of my God, and the name of
the city of my God, (the new Jerusalem which cometh down
out of heaven from my God) and mine own new name. Let
13 him who hath an ear hear what the spirit saith to the congre-
gations.

14 And to the angel of the congregation of the Laodiceans write,
Thus saith the Amen, the faithful and true witness, the
15 beginning of the creation of God, I know thy works, that thou
16 art neither cold nor hot. I wish thou wert cold or hot. So then;
17 because thou art lukewarm, and neither cold nor hot, I am
about to spit thee out of my mouth, because thou sayest, I
am rich and become wealthy, and have need of nothing, and
knowest not that thou art wretched, and miserable, and poor,
18 and blind, and naked. I advise thee to purchase of me gold
tried in the fire that thou mayst be rich, and white raiment that
19 thou mayst be clothed, and that the shame of thy nakedness
may not appear; and anoint thine eyes with eye-salve, that thou
20 mayst see. Whomsoever I love, I rebuke and chastise. Be
zealous therefore, and reform. Behold I stand at the door and
knock. If any one will hearken to my voice and open the door,
21 I will come in to him, and sup with him, and he with me.
To him who overcometh I will grant to sit with me on my
22 throne, as I have overcome, and sit with my Father on his
throne. Let him who hath an ear hear what the spirit saith to
the congregations."

IV. After this I looked and behold a door was opened in the
heaven, and the voice which I heard at first like that of a trum-
pet speaking to me said, Come up hither and I will shew thee
2 the things which must hereafter come to pass. Thereupon I
was immediately enrapt, and behold a throne was set in the
3 heaven, and one was sitting on the throne. And he who was
sitting was in appearance like a jasper and sardine stone, and
there was a rainbow, in appearance like a smaragdine, around
4 the throne. And around the throne there were four and twen-
ty thrones; and on the thrones I saw the four and twenty el-
5 ders sitting, clothed in white raiment And they had on their
heads crowns of gold. And from the throne proceed light-
nings and thunders and voices. And there were seven lamps
of fire blazing before the throne: these are the seven spirits
6 of God. And before the throne was a glassy sea resembling
chrystal. And in the middle of the throne and around the
7 throne were four animate beings full of eyes before and be-
hind. And the first animate being was like a lion; and the
second animate being was like a calf; and the third animate
being had a face like a man; and the fourth animate being was
8 like a flying eagle. And the four animate beings had, each of
them six wings around and underneath they were full of eyes.
And they rest not day and night, saying, Holy, holy, holy, Lord
9 God, the Almighty, who was and who is and who is to come!
And when the animate beings give glory and honour and
thanks to him who is seated on the throne, to him who liveth
for the ages of the ages, the four and twenty elders are to
10 prostrate themselves before him who is seated on the throne,
and to worship him who liveth for the ages of the ages, and
11 to cast their crowns before the throne saying, Thou, O Lord,
art worthy to receive the glory and the honour and the power,
because thou hast created all things, and at thy will they
exist and were created.

V. And I saw in the right hand of him who was sitting on the
throne a volume written within and on the back sealed with
2 seven seals. And I saw a mighty angel proclaiming with a
3 loud voice, Who is worthy to open the volume, even to
loosen the seals of it. And no one in the heaven, nor on the
earth, nor beneath the earth was able to open the volume and

4 look into it. And when I was weeping much because no one
was found worthy to open and read the volume—even to look
5 into it, one of the elders saith to me, weep not; behold! the lion
who is of the tribe of Judah, the root of David, hath prevailed to
6 open the volume and to loose the seven seals thereof. Then I look-
ed and behold in the midst of the throne and of the four animate
beings and in the midst of the elders stood a lamb as if it had
been slaughtered, having seven horns and seven eyes which
7 are the seven spirits of God sent forth into all the earth. And
he went and took the book out of the right hand of him who
8 was sitting on the throne. And when he took the book, the
four animate beings and the four and twenty elders fell down
before the lamb, having, every of them, kitharas and golden
cups full of incense which is the prayers of the saints. And
9 they sang a new song, saying, Worthy art thou to take the
book and to open the seals of it, because thou hast been slain
and hast purchased us for God with thy blood, out of every
10 tribe and tongue and people and nation; and hast made us
11 kings and priests for our God, and we shall reign on the earth.
And I looked and heard the voice of many angels around the
throne and the animate beings and the elders and the number
12 of them was myriads of myriads and thousands of thousands,
saying with a loud voice, Worthy is the lamb that was slain to
receive power and riches and wisdom and strength and honour
13 and glory and blessing. And I heard every created being which
is in the heaven and on the earth and underneath the earth and
those which are in the sea, even all in them, saying, To him
who is sitting on the throne and to the lamb, be the blessing
14 and the honour and the glory and the dominion for the ages of
the ages. And the four animate beings said, Amen. And the
four and twenty elders fell down and worshipped him who
liveth for the ages of the ages.

VI. And I looked when the lamb opened the first of the seals
and I heard the first of the four animate beings say as with a
2 voice of thunder, Come and see. And I looked and behold!
a white horse, and he who was mounted on him had a bow
and a crown was given him and he went forth conquering and
to conquer.

3 And when he opened the second seal, I heard the second

4 animate being say, Come and see! And there went forth
another horse of a fiery colour, and to him mounted thereon
it was given to take peace from the earth and that men might
slay one another; and a great sword was given him.
5 And when he opened the third seal, I heard the third ani-
mate being say, Come and see! And I looked and behold!
6 a black horse, and he who was mounted upon him had a ba-
lance in his hand. And I heard a voice in the midst of the
four animate beings, saying, A chœnix* of wheat for a deniar
and three chœnices of barley for a deniar, but hurt not the oil
and the wine.
7 And when he opened the fourth seal, I heard the voice of
8 the fourth animate being say, Come and see. And I looked
and behold! a pale horse, and one mounted on him, whose name
was Pestilence; and the mansion of the dead followed him,
and to them power was given to slay on the fourth part of the
earth with sword and with famine and with pestilence, and
by the wild beasts of the earth.
9 And when he opened the fifth seal I saw under the altar
the souls of them who had been slain for the word of God and
10 for the testimony which they had borne. And they cried with
a loud voice, saying, How long, O sovereign, the holy one and
the true, dost thou defer judging and avenging our blood on
11 the inhabitants of the earth? And to every of them were given
white robes and they were told that they should rest yet a lit-
tle while till their fellow servants and their brethren who were
about to be slain as well as they were completed.
12 And I looked when he opened the sixth seal. And be-
hold there was a great earthquake. And the sun became black
13 as sackcloth made of hair; and the moon was like blood; and
the stars of heaven fell on the earth as a fig tree sheddeth its
14 unripe figs when it is shaken by a mighty wind; and the hea-
ven recoiled like a scroll rolled up; and every mountain and
15 island were moved from their places, and the kings of the

* Chœnix was a Grecian measure equal to about a pint and a half, and was the daily allowance of corn to a man, and a deniar was his daily wages.

earth and the nobles and the rich and the chief commanders
and the under officers and every bondman and every freeman
16 hid themselves in the caves and among the rocks of the moun-
tains, saying to the mountains and the rocks, Fall upon us, and
hide us from the face of him who is sitting on the throne and
from the wrath of the Lamb, for the great day of his wrath is
come and who is able to stand?

VII. And after this I saw four angels standing at the four
corners of the earth holding fast the four winds of the earth
that no wind might blow on the earth or on the sea or on any
2 tree. And I saw another angel coming up from the rising of
the sun, having a seal of the living God; and he cried with
a loud voice to the four angels who were empowered* to hurt
3 the earth and the sea, saying, Hurt not the earth nor the sea
nor the trees until we seal the servants of our God on their
4 foreheads. And I heard the number of them who were sealed
—a hundred and forty-four thousand were sealed of all the
5 tribes of the children of Israel—Of the tribe of Judah were
sealed twelve thousand; of the tribe of Reuben were sealed
twelve thousand; of the tribe of Gad were sealed twelve thou-
6 sand; of the tribe of Aser were sealed twelve thousand; of the
tribe of Nephthaleim were sealed twelve thousand; of the tribe
7 of Manasses were sealed twelve thousand; of the tribe of Si-
meon were sealed twelve thousand; of the tribe of Levi
were sealed twelve thousand; of the tribe of Issachar were
8 sealed twelve thousand; of the tribe of Zabulon were
sealed twelve thousand; of the tribe of Joseph were sealed
twelve thousand; of the tribe of Benjamin were sealed twelve
9 thousand. After this I looked and behold! a great multitude,
which no one could number, of every nation and of tribes and
peoples and tongues standing before the throne and before the
10 Lamb, clad in white robes; and palm branches in their hands;
and they cried with a loud voice, saying, To our God who
is sitting on the throne and to the Lamb be ascribed this salva-
11 tion! Whereupon all the angels who stood around the throne
and the elders and the four animate beings prostrated them-
12 selves before the throne and worshipped God, saying, Amen!
the blessing and the glory and the wisdom and the thanks and

† Literally, to whom it was given.

the honour and the power and the majesty be to our God for
13 the ages of the ages! Amen. Then one of the elders addressed
me, saying, Who are these who are clad in white robes? and
14 whence came they? And I said to him, Sir, thou knowest.
Then he said to me, These are they who have come out of
great affliction and have washed their robes and made them
15 white by the blood of the Lamb. For this cause they are before the throne of God and serve him day and night in his temple. And he who sitteth on the throne will spread his tent over
16 them. They shall no more hunger, nor shall they thirst any
more; nor shall the sun dart upon them; nor any scorching heat:
17 for the Lamb who is in the midst of the throne will tend them
and guide them to living fountains of water; and God will wipe
away every tear from their eyes.

VIII. And when he opened the seventh seal, there was a si-
2 lence in the heaven for about half an hour. And I saw the seven
angels who were standing in the presence of God, and to them
3 seven trumpets were given. And another angel came and
stood by the altar, having a golden censer: and to him much
incense was given, that he might offer it, for the prayers of all
4 the saints, upon the golden altar which is before the throne.
And when the smoke of the incense for the prayers of the
saints ascended from the hand of the angel before God, the
angel took the censer and filled it with some of the fire of the
5 altar and threw it on the earth. And there were noises and thun-
6 ders and lightnings and an earthquake. And the seven angels
who had the seven trumpets prepared themselves to sound.

7 And the first angel sounded; and there was hail and fire
mingled with blood which were thrown on the earth and the
third part of the trees was burned up, and all the green grass
was burned up.

8 And the second angel sounded, and something like a great
mountain blazing with fire was cast into the sea; and the
9 third part of the sea became blood; and the third part of the
creatures, which were in the sea and which had life, died; and
the third part of the ships was destroyed.

10 And the third angel sounded; and there fell from heaven
a great star blazing like a torch; and it fell upon the third part of
11 the rivers and on the fountains of the waters. (Now the name

of the star is called wormwood.) And the third part of the
waters became wormwood; and many of the men died of the
waters because they were made bitter.
12 And the fourth angel sounded; and the third part of the
sun, and the third part of the moon, and the third part of the
stars were smitten, so that the third part of them was darken-
ed and the day did not shine the third part of it and in like
manner the night.
13 Then I looked and heard an angel (as he was flying in
mid-heaven) saying with a loud voice, Alas! Alas! Alas! for
the inhabitants of the earth, because of the remaining sounds
IX. of the three trumpets which are about to sound. And when
the fifth angel sounded, I saw a star fallen from heaven on the
earth. And to it was given the key of the pit of the bottomless
2 gulf, and it opened the pit of the bottomless gulf; and a smoke
ascended out of the pit like the smoke of a great furnace;
3 and the sun and the air were darkened by the smoke of the pit.
And out of the smoke there came forth locusts on the earth;
and to them a power was given, as the scorpions of the earth
4 have power; and a charge was given to them not to hurt the
grass of the earth nor any thing green nor any tree, nothing
5 but the men only who have not the seal of God on their fore-
heads; and they were enjoined not to kill these, but to torture
them five months. And their torture was like the torture of a
6 scorpion when it stingeth a man. And in those days the men
will seek death and shall not find it; and they will earnestly
7 desire to die and death will flee from them. Now the shapes
of these locusts were like horses prepared for battle; and they
had on their heads as it were crowns of gold; and their faces
8 were like the faces of men; and they had hair like the hair of
women, and their teeth were like the teeth of lions; and they
had breast-plates like breast-plates of iron; and the sound of
9 their wings was like the sound of chariots with horses rushing
10 to battle, and they have tails like scorpions and there were
11 stings in their tails; and their power was to hurt men five
months; and they have a king over them—the angel of the bot-
tomless gulf, whose name in Hebrew is Abaddon, and in
12 Greek he is called Apollyon. The first Woe is past and behold
after these things there are two yet to come.

13 And the sixth angel sounded; and I heard a united voice
14 from the four horns of the golden altar which is before God,
saying to the sixth angel who had the trumpet, Loose the
four angels who are bound at the great river Euphrates: and
15 the four angels who were ready prepared were loosed for an
hour, and a day, and a month, and a year, that they might slay the
16 third part of men. And the number of the armies of the caval-
17 ry was two myriads of myriads: and I heard the number of
them; and thus I saw the horses in the vision and them who
were mounted on them having breast-plates of fire, hyacinth
and brimstone; and the heads of the horses were like the heads
of lions; and out of their mouths issue fire and smoke and
18 brimstone. By these three the third part of the men was slain
—by the fire and by the smoke and by the brimstone which
19 issue out of their mouths; for their powers are in their mouth
and in their tails, for their tails having heads are like serpents
and with these they do mischief.
20 And when the rest of the men who were not slain by
these chastisements neither reformed from the works of
their hands so as not to worship the demons and the idols
of gold and silver and brass and stone and wood which can
21 neither see nor hear nor walk; nor reformed from their mur-
ders nor from their magical incantations, nor from their forni-
X. cation nor from their thefts, I saw another mighty angel
coming down out of heaven robed with a cloud, and there was
a rainbow on his head; and his countenance was like the sun;
2 and his feet were columns of fire, and he had in his hand a lit-
3 tle book open. And he set his right foot on the sea and his left
on the earth, and cried with a loud voice as a lion roareth.
And when he had cried, seven thunders uttered their voices.
4 And when the seven thunders had uttered their voices I was
going to write. And I heard a voice from heaven saying to me,
Seal up those things which the seven thunders uttered and
5 write them not. Then the angel whom I saw standing on the
6 sea and on the land lifted up his hand to heaven and sware by
him who liveth for the ages of the ages—who created the hea-
ven and the things therein, and the earth and the things therein,
and the sea and the things therein, that there should no lon-
7 ger be a delay, but that in the days of the voice of the seventh
angel, when he shall have sounded, as he soon will, the myste-

ry of God shall be completed as he revealed the glad tidings
to his servants the prophets.
8 Then the voice which I heard from heaven spake to me
again and said, Go, take the little book which is open in the
hand of the angel who is standing on the sea and on the land.
9 So I went to the angel and said to him, Give me that little
book. And he said, Take it and eat it up; and it will make
thy belly bitter, but in thy mouth it will be sweet as honey:
10 so I took the little book out of the hand of the angel and ate
it up; and it was in my mouth sweet as honey; and when I
11 had eaten it up my belly was bitter. Then he saith to me,
Thou must prophesy again for many peoples and nations and
XI. tongues and kings. And a measuring reed like a staff
was given me, and the angel stood saying, Rise and measure
the temple of God, and the altar, and them who are worship-
2 ping therein; but leave out the court which is on the outside
of the temple and measure it not; for it is given to the nations
3 and they shall trample the holy city forty two months. And
I will give to my two witnesses and they shall prophesy a
thousand two hundred and sixty days clothed in sackcloth.
4 These are the two olive trees and the two lamps which stand
5 before the God of the earth. And if any one attempt to injure
them a fire issueth out of their mouth, and utterly devoureth
their enemies. If any one indeed attempt to wrong them in
6 this manner he ought to be slain. These have power to shut
the heaven that it may not rain in the days of their prophesy-
ing; and they have power over the waters to turn them into
blood, and to smite the earth with every calamity as often as
7 they please. And when they shall be performing their testi-
mony the beast which ascendeth out of the bottomless gulf
will come to battle with them, and overcome them, and kill
8 them, and their corpses will be in the broad street of the great
city which is spiritually called Sodom and Egypt where our
9 Lord was crucified; and some of the peoples and tribes and
tongues and nations will see their dead bodies three days and
a half and will not permit their dead bodies to be put in graves.
10 And they who dwell on the earth will rejoice over them and
be glad, and will send gifts to one another, because these two
11 prophets tormented them who dwelt on the earth. And after

the three days and a half, a breath of life from God came upon
them and they stood on their feet, and great fear fell upon
12 them who beheld them; and they heard a loud voice from
heaven saying to them, Come up hither; and they ascended
up to heaven in the cloud and their enemies beheld them;
and at that period there was a great earthquake and the tenth
part of the city fell and seven thousand names of men were
13 destroyed by the earthquake.* And the rest were terrified
and gave glory to the God of heaven.
14 The second woe passed away; and behold the third woe
cometh quickly.
15 Then the seventh angel sounded and there were loud
voices in heaven, saying, The kingdoms of the world are be-
come [the kingdom] of our Lord and of his Christ, and he
16 shall reign for the ages of the ages. And the four and twenty
elders who were seated on their thrones before God fell on
17 their faces and worshipped God, saying, We thank thee O
Lord, the God, the Almighty who is and who was and who is to
come, because thou hast assumed thy great power and com-
18 menced thy reign. The nations indeed were enraged and thy
wrath came and the time for the dead to be avenged† and for
giving the reward to thy servants the teachers and to the
saints and to them who fear thy name, small and great, and
for destroying them who destroy the earth. And the temple
of God in heaven was opened; and the ark of his covenant in
XII. his temple was seen. And there were lightnings and
noises and thunders and an earthquake and great hail. And a
great sign was seen in heaven, a woman clad with the sun,
and the moon was under her feet and on her head a crown of
2 twelve stars; and being with child she crieth out being in
3 labour and in the pangs of child birth. And another sign was
seen in heaven and behold! a great red dragon having seven
4 heads and ten horns and on his heads seven crowns; and his
tail dragged the third part of the stars of heaven and threw
them on the earth. And the dragon stood before the woman

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* Literally, there were destroyed by the earthquake names of men seven thousand. † See ch. 6. 10, 11.

who was in labour, that when she brought forth he might de-
5 vour her child. And she brought forth a masculine son who is
to rule all the nations with a rod of iron. And this child of hers
6 was suddenly conveyed away to God and his throne; and the
woman fled to the wilderness where she hath a place prepared
of God that she may be nourished there a thousand two hun-
7 dred and sixty days. And there was a war in heaven. Michael
and his angels fought against the dragon; and the dragon and
8 his angels fought; but did not prevail, nor was their place any
9 more found in heaven. And the great dragon was cast out—
that old serpent who is called THE DEVIL and SATAN who
10 leadeth the whole world astray. He was thrown on the earth
and his angels were thrown with him. And I heard a loud
voice saying in heaven. Now is come salvation and the power
and reign of our God and the authority of Christ himself;
for the accuser of our brethren is cast down—he who accused
them before our God day and night; and they have conquered
11 him by the blood of the lamb and by the word of their testi-
mony and have not spared to expose their life even to death.
12 Therefore rejoice ye heavens and ye who dwell in them. Alas!
for the inhabitants of the earth and the sea! for the devil is
13 gone down to you in great wrath knowing that he hath but a
little time. And when the dragon saw that he was cast on the
earth he persecuted the woman who had brought forth the
14 masculine child; and to the woman were given two wings of
the great eagle that she might fly to the wilderness to her place
where she is nourished for a time and times and the half of a
15 time from the face of the serpent. And the serpent spouted
out of his mouth after the woman water like a river that she
16 might be swept away by the stream; and the earth helped the
woman; and the earth opened its mouth and swallowed up the
17 torrent which the dragon spouted out of his mouth: and the
dragon was enraged at the woman and went to make war
against the rest of her seed—them who were keeping the com-
XIII. mandments of God and maintaining the testimony of
Jesus Christ. And I was placed on the sand of the sea, and I
saw a beast coming up out of the sea having seven heads and
ten horns, and on its horns ten crowns, and on its heads a name
2 of blasphemy. And the beast which I saw was like a leopard,

and its feet as of a bear, and its mouth as the mouth of a
3 lion. And the dragon gave it his power and his throne and
great authority. And I saw one of its heads as if wounded to
death; and this deadly wound of it was healed; and the whole
4 earth followed this beast with admiration. And they worship-
ped the dragon who had given the beast authority; and they
5 worshipped the beast, saying, Who is like this beast? Who
is able to fight with it? And to it was given a mouth speaking
great things and blasphemies. And power was given it to make
6 war forty-two months. And it opened its mouth for blasphemy
against God, to slander his name and his tabernacle and them
7 who dwell in heaven. And power was given it to make war
against the saints and to conquer them; and authority was
8 given it over every tribe and tongue and nation; and it is to be
worshipped by all the inhabitants of the earth whose names
are not written from the foundation of the world in the book
of life of the Lamb that was slain.

9 If any one hath an ear to hear let him hear. If any one ga-
10 thereth [prisoners] for captivity; into captivity he goeth; if
any one shall kill with the sword; with the sword he ought to
be slain. Here is the perseverance and the faith of the saints.

11 And I saw another wild beast coming up out of the earth;
and it had two horns like a lamb; and it spake like a dragon; and
12 it executeth all the authority of the first beast in its presence and
causeth the earth and its inhabitants to worship the first beast
13 whose deadly wound was healed. And it performeth great
signs so as to cause fire to come down out of heaven on the
14 earth, in the sight of men; and it leadeth astray the dwellers on
the earth by the signs which it had power to do in the presence
of the beast; commanding the inhabitants of the earth to make
15 an image of the beast which had the wound of a sword and
lived. And power was granted to it to give breath to the image
of the beast, so that the image of the beast might speak and
cause all to be slain who would not worship the image of the
16 beast. And it causeth all both little and great, both rich and
poor, both freemen and slaves to receive a mark on their right
hand or on their foreheads, and that none should buy or sell,
but he who hath the mark, or the name of the beast or the
number of its name. Here is wisdom. Let him who hath un-

derstanding calculate the number of the beast; for its num-
XIV. ber is that of a man and its number is 666.* And I
looked and behold! a lamb was standing on the mountain Sion
and with him a hundred and forty-four thousand having the
2 name of his father written on their foreheads. And I heard a
sound from heaven like the sound of many waters and like the
3 sound of loud thunder. And I heard the sound of musicians play-
ing on their kitharas and singing as it were a new song before
the throne, and before the four animate beings, and the el-
ders; and no one could learn the song, but the hundred and
4 forty four thousand who had been redeemed from the earth.
These are they who were not defiled with women, for
they are pure as virgins. These are they who follow the Lamb
whithersoever he goeth. These were redeemed from among
5 men; first fruits for God and the Lamb. And in their mouth
there was no guile, for they were without blemish before the
6 throne of God. And I saw another angel flying in mid-heaven
having everlasting glad tidings to proclaim to the inhabitants
7 of the earth even to every nation and tribe and tongue and
people, saying with a loud voice, Fear God and give glory to
him; for the hour of his judgment is come; and worship him
who made the heaven and the earth and the sea, and the foun-
8 tains of waters. And another angel followed saying, It is fallen
—Babylon is fallen! that great city; because she made all the
9 nations drink of the poisonous wine of her fornication. And a
third angel followed them saying with a loud voice, If any one
worship the beast or its image and receive its mark on his
10 forehead or on his hand, he shall drink the venomous wine of
God which is mixed up unadulterated in the cup of his indig-
nation, and shall be tormented with fire and brimstone in the
11 presence of the holy angels and in the presence of the Lamb.
And the smoke of their torment riseth up for ages of ages.
There is no rest day or night for them who worship the beast
12 and its image, nor for any who receiveth the mark of its name.
Here is the patience of the saints! here they who keep the
13 commandments of God and the belief of Jesus. Then I heard
a voice from the heaven saying to me, Write, Happy the dead
who die in the Lord henceforth! Yes, verily saith the spirit,

* 666 expressed by these three Greek numeral letters χ ξ ς.

that they may rest from their labours and their works accom-
14 pany them. And I looked and behold! a white cloud and on
the cloud one sitting like a son of man having on his head a
15 crown of gold and in his hand a sharp sickle. And another
angel came out of the temple crying with a loud voice to him
who sat on the cloud, Put forth thy sickle and reap, for the
16 time for thee to reap is come; for the harvest of the earth is
17 ripe: and he who was sitting on the cloud put forth his sickle
on the earth and the earth was reaped. And another angel
came out of the temple in the heaven and he also had a sharp sic-
18 kle. And another angel came out from the altar, having power
over the fire and he cried with a loud voice to him who had the
sharp sickle saying, Put forth that sharp sickle of thine and gather
19 the clusters of the vine of the earth; for its grapes are ripe: and
the angel put forth his sickle on the earth and gathered the
grapes of the vine of the earth and cast them into the great
20 wine press of the wrath of God; and the wine press was trod-
den without the city; and blood flowed out of the wine press
up to the bridles of the horses for a thousand and six hun-
dred furlongs.

XV. Then I saw another sign in heaven great and wonderful
2 —seven angels having the seven last plagues because by them
the wrath of God was finished. And I saw as it were a sea of
glass mingled with fire, and them who were victorious over
the beast and over its image and over the number of its name,
3 standing at the glassy sea having the musical instruments of
God; and they sing the song of Moses the servant of God and
the song of the lamb, saying,

Great and marvellous are thy works, Lord, God, Almighty;
Just and true are thy ways O thou king of the saints;
4 Who would not fear thee, O Lord, and glorify thy name?
For thou alone art perfect.
For all the nations will come and worship before thee,
For thy rules of rectitude are made manifest.

5 And after that I looked and behold! the temple of the ta-
6 bernacle of the testimony in heaven was opened. And the se-
ven angels having the seven plagues came out of the temple,
clad in clean white linen and having their breasts girded with
7 golden girdles. And one of the four animate beings gave the

seven angels seven golden vials full of the wrath of God who
8 liveth for the ages of the ages. And the temple was filled with
smoke because of the glory of God and of his majesty, so that
no one could enter the temple until the seven plagues of the
XVI. seven angels were finished. And I heard a loud voice
out of the temple saying to the seven angels, Go and pour out
the vials of the wrath of God on the earth.

2 And the first angel went and poured out his vial on the
earth; and there came a malignant and grievous ulcer upon the
men, who had the mark of the beast, and on them who wor-
shipped its image.

3 And the second angel poured out his vial on the sea, and it
became as the blood of one dead; and every living creature in
the sea died.

4 And the third angel poured out his vial on the rivers, and
5 on the fountains of waters; and they became blood. And I
heard the angel of the waters saying, Righteous art thou, O
Lord, who art and who wast and who art to come, because thou
6 hast passed these judgments. Because they poured out the
blood of thy saints and prophets, therefore thou hast given
7 them blood to drink, for they deserve it. And I heard another
from the altar, saying, Yes, Lord, God, Almighty, thy judg-
ments are true and righteous.

8 And the fourth angel poured out his vial on the sun; and
9 power was given to it to scorch men with fire. And the men
were scorched with great heat; and they blasphemed the
name of God who hath power over these plagues and did not
reform to give glory to him.

10 And the fifth angel poured out his vial on the throne of the
11 beast, and its kingdom was darkened; and they gnawed their
tongues for pain, and blasphemed the God of heaven because
of their pain, and because of their ulcers, and did not reform
from their works.

12 And the sixth angel poured out his vial on the river—
the great river Euphrates, and the water thereof was dried up
13 that a way might be prepared for the kings from the rising of
the sun. And I saw three unclean spirits like frogs, coming
out of the mouth of the dragon and out of the mouth of the

beast, and out of the mouth of the false prophet. For these are
14 spirits of demons making signs which go forth to the kings of
the earth and the whole world, to gather them together to the bat-
15 tle of the great day of God the Almighty. (Behold my coming is
as a thief [cometh]: Happy he who watcheth and keepeth his
garments that he may not walk naked and expose his shame.)
16 And when he had gathered them together to the place
which is called in Hebrew ARMAGEDDON then the seventh
17 angel poured out his vial in the air: and there came a loud
voice out of the temple in heaven from the throne saying, It
18 is done. And there were noises and thunders and lightnings
and there was a great earthquake, such, that there had not been
since men were on the earth such an extensive, so great a
19 shock. And the great city was divided into three parts; and
the cities of the nations fell; and Babylon the great came into
remembrance before God to give her the cup of the venemous
20 wine of his indignation; and every island fled; and mountains
were not found; and great hail like talent weights pour down
from heaven on the men; and the men blasphemed God, be-
cause of the plague of the hail; for the plague of the hail was
very great.

XVII. Then one of the seven angels who had the seven vials
came to me and talked with me, saying to me, Come let me
2 shew thee the judgment of the great harlot that sitteth on the
many waters, with whom the kings of the earth have com-
mitted fornication, and the inhabitants of the earth have been
3 made drunk with the wine of her fornication. And he carried
me away in spirit to a wilderness; and I saw a woman sit-
ting on a scarlet beast full of blasphemous names, which had
4 seven heads and ten horns. And the woman was clad in purple
and scarlet and adorned with gold and precious stones and
pearls; and she had in her hand a golden cup full of the abomi-
5 nations and impurity of her fornication; and on her forehead
there was a name written, MYSTERY, BABYLON THE GREAT,
the mother of the harlots and the abominations of the earth.
6 And I saw the woman drunk with the blood of the saints
and with the blood of the witnesses of Jesus; and when I saw
7 her I expressed my astonishment with great amaze. And the an-

gel said to me, Why art thou amazed? I will tell thee the mys-
tery of this woman and of the beast which carrieth her, which
8 hath seven heads and ten horns. The beast which thou saw-
est was and is not and is soon to ascend out of the bottom-
less gulf and go to destruction; and the inhabitants of the
earth, whose names are not written in the book of life from
the foundation of the world will wonder when they see the
beast, because it was and is not although indeed it is.
9 Let the mind which hath wisdom attend.
The seven heads are seven mountains on which the wo-
10 man sitteth and they are seven kings. Five have fallen, and
one is and the other is not yet come; and when he hath come
11 he must continue but a little while; and the beast, which
was and is not, is itself the eighth and is of the seven and
12 goeth to destruction; and the ten horns which thou sawest
are ten kings who have not yet received a kingdom, but are
13 about to take authority as kings one short period of time*
with the beast. These have one mind and will transfer their
14 power and authority to the beast. These will make war against
the lamb, and the lamb will overcome them; for he is Lord of
lords and King of kings; and they who are with him are call-
15 ed and chosen and faithful. Then he saith to me, The waters
which thou sawest where the harlot sitteth are peoples, and mul-
titudes and nations and tongues: and with regard to the ten
16 horns which thou sawest on the beast, these will hate the har-
lot and will make her desolate and naked and devour her flesh,
17 and burn her with fire. For God hath put it into their hearts
to execute his sentence and to execute one design and to give
18 their kingdom to the beast until the words of God are accom-
plished. Now the woman which thou sawest is that great city
which hath sovereignty over the kings of the earth.
XVIII. And after this I saw another angel coming down out
2 of heaven having great authority; and the earth was illumined
with his glory; and he cried mightily, saying with a loud
voice, It is fallen! Babylon the great is fallen, and is become

* Literally, one hour. See ch. 11. 13.

the habitation of demons, and a hold of every unclean spirit;
3 and a cage of every unclean and hateful bird, because all the
nations have drunk of the poison of her fornication and the
kings of the earth have committed fornication with her, and
the merchants of the earth have been enriched by the abun-
4 dance of her luxury. And I heard another voice out of heaven
saying, Come out of her, my people, that you may not par-
take of her sins and that you may not receive of her punish-
5 ments. Because her sins have reached to heaven and God hath
remembered her acts of injustice, render to her as she hath ren-
dered to you and requite her double according to her works.
6 In the cup in which she mingled, mingle for her a double por-
7 tion. In proportion to her ostentation and luxury inflict on her
torment and grief. Because she saith in her heart, I am en-
8 throned a queen and am not a widow, and shall not see sorrow;
therefore in one day these calamities shall come upon her,
pestilence and sorrow and famine; and she shall be consumed
with fire; for the Lord God who judgeth her is mighty. And
9 the kings of the earth who have committed fornication and
lived luxuriously with her will wail and beat their breasts for
10 her, when they see the smoke of her burning—standing afar
off for fear of her torment, saying, Alas! Alas! that great city
Babylon! that mighty city ! for in one hour thy judgment is
11 come. The merchants of the earth also will weep and mourn
for her; because no one any more buyeth their merchandize—
12 the merchandize of gold and silver and precious stones and
pearls; and of cotton and purple and silk and scarlet; and
every sort of odoriferous wood and the various wares of ivory
and of most precious wood and of brass and iron and marble,
and cinnamon and frankincense and myrrh and incense and
13 wine and oil and fine flour and wheat and cattle and sheep and
horses and chariots and the bodies and souls of men. Even the
14 autumnal fruits, thy soul's desire are gone from thee; and all
these delicious and all those splendid things are gone from thee
15 and thou shalt find them no more. The venders of these things
who have been enriched by her will stand far off for fear of
16 her torment, weeping and wailing and saying, Alas! Alas! the
great city! she that was clothed with cotton and purple and

scarlet and adorned with gold and precious stones and pearls!
17 for in one hour what a mass of wealth is laid waste! And every
one sailing to the place,* both mariners and traffickers by sea
18 stood afar off and screamed when they saw the smoke of her
19 burning, saying, What city was like this great city! and they
put dust on their heads and cried weeping and wailing and
saying, Alas! alas! the great city by which all who have
ships at sea were enriched by means of her wealth; for in one
hour she is desolated.

20 Rejoice over her, O! heaven! and ye holy apostles and
prophets; for God hath avenged you on her.

21 Then a mighty angel took up a stone like a great millstone
and cast it into the sea saying, Thus with violence shall Ba-
bylon that great city be dashed down and shall be found no
22 more. And the sound of harpers and of musicians and of pi-
pers and of trumpeters shall no more be heard in thee. And
no artist of any kind shall ever be found in thee again. And
23 the sound of a millstone shall never be heard in thee again;
nor shall the light of a lamp ever shine in thee any more, nor
the voice of a bridegroom and bride ever be heard in thee;
for thy merchants were the nobles of the earth—for by thy
24 bewitching arts all the nations were led astray. And in her
was found the blood of prophets and saints and of all who
were slain on the earth.

XIX. And after this I heard a loud voice of a great multitude
in heaven, saying, Alleluia! the salvation and the glory and
2 the honour and the power be to the Lord our God; for true
and righteous are his judgments; for he hath passed sentence
on the great harlot who corrupted the earth with her fornica-
tion; and hath avenged the blood of his servants, at her hand.
3 (And again they said, alleluia!) and the smoke of her goeth
4 up for the ages of the ages. And the four and twenty elders
and the four animate beings fell down and worshipped God
5 who sat on the throne, saying, Amen. alleluia. And there
came out from the throne a voice, saying, Praise our God,

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* I here follow the Alexandrian and other ancient manuscripts.

all ye his servants and ye who fear him, both small and great.
6 And I heard as it were a voice of a great multitude and as a
sound of many waters, and as it were a peal of mighty thunder
7 saying, Alleluia. Because the Lord God the Omnipotent reign-
eth, let us rejoice and exult with joy and ascribe to him the
8 glory; for the marriage of the lamb is come and his spouse
hath made herself ready and it hath been granted her, that she
should be arrayed in a cotton [robe] clean and white for this
cotton is the righteous acts of the saints.

9 Then [the angel] saith to me, Write, Happy they who
are invited to the marriage supper of the lamb! then he saith
10 to me, These are the true words of God. Whereupon I fell
down at his feet to worship him. And he saith to me, See
thou do not. I am the fellow servant of thee and of thy bre-
thren who have the testimony of Jesus. Worship God. For
the spirit of this prophecy is the testimony of Jesus.

11 Then I saw the heaven opened and behold a white horse!
and he who was mounted on him was called, FAITHFUL AND
TRUE, and with righteousness he judgeth and maketh war.
12 His eyes are like a flame of fire; and on his head are many
crowns and he hath a name written which no one but himself
13 knoweth; and he was clothed with a mantle dipped in blood;
14 and his name is THE WORD OF GOD. And the armies in
heaven clad in cotton robes white and clean followed him on
15 white horses. And out of his mouth issueth a sharp sword that
with it he may smite the nations. And he himself tendeth them
with an iron crook; and he himself treadeth the press of the ve-
16 nemous and raging wine of God Almighty. And he hath on
his mantle and on his thigh this name written KING OF KINGS
17 AND LORD OF LORDS. And I saw an angel standing in the
sun and he cried with a loud voice to all the birds which fly
18 in mid-heaven saying, Come and gather yourselves together
to the supper of the great God; that you may eat the flesh of
kings and the flesh of generals, and the flesh of mighty men,
and the flesh of horses and of them mounted on them and
the flesh of all both freemen and slaves, both small and great.
19 And I saw the beast and the kings of the earth and their
armies assembled to come to a battle with him who was

20 mounted on the horse and with his army. And the beast was
taken and with him the false prophet who did these signs before
him by which he led astray them who had received the mark
of the beast, and them who worshipped his image. Both these
21 were cast alive into the lake of fire burning with brimstone;
and the rest were slain with the sword of him who was mounted
on the horse—with that which issueth out of his mouth; and
all the birds were glutted with their flesh.

XX. Then I saw an angel coming down out of heaven, hav-
ing the key of the bottomless gulf and a great chain in his
hand; and he laid hold on the dragon, the old serpent which
is the Devil and Satan and bound him a thousand years and cast
3 him into the bottomless gulf and shut him up, and sealed it
on him that he might not lead the nations astray any more
until the thousand years were ended. And after that he must
4 be loosed for a short time. And I saw thrones and to them
who sat on them judgment was given, and [I saw] the souls
of them who had been slain for the testimony of Jesus and
for the word of God and who had not worshipped the beast
nor its image, nor received the mark on their forehead or on
5 their hand. And they lived and reigned with the Christ the
thousand years; but the rest of the dead did not revive until
the thousand years were completed.

6 This is the first resurrection. Happy and holy is he who
hath a portion in this first resurrection. Over them the second
death hath no power, but they shall be priests of God and the
7 Christ and shall reign with him a thousand years. And when
8 the thousand years are ended Satan will be let loose from his
prison and will go forth to seduce the nations which are in the
four corners of the earth Gog and Magog to assemble them
9 for battle; the number of whom will be as the sand of
the sea. And they came up on the breadth of the earth
and surrounded the camp of the saints and the beloved city,
and fire came down from God out of heaven and devoured
10 them. And the Devil who was seducing them was cast into
the lake of fire and brimstone where the beast and the false
prophet are; and they shall be tormented day and night for
the ages of the ages.

11 Then I saw a great white throne and him who sat thereon
from whose presence the earth and the heaven fled away and
12 there was no place found for them. And I saw the dead, small
and great, standing before God. And books were opened; and
another book was opened namely that of LIFE. And the dead
were judged by the writings in those books according to
13 their works. And the sea delivered up the dead in it; and death
and the mansion of the dead delivered up the dead in them; and
14 they were judged, every one according to his works. And
death and the mansion of the dead were cast into the lake of
fire. This is the second death. And whoever was not found
written in the book of life was thrown into the lake of fire.
XXI. Then I saw a new heaven and a new earth; for the
2 former heaven and the former earth were passed away and the
sea is no more. And I John saw the holy city, the new Je-
rusalem coming down from God out of heaven, prepared like
3 a bride adorned for her husband. And I heard a loud voice
from heaven saying, Behold the tabernacle of God with men!
and he will dwell with them; and they will be his people; and
4 God himself will be with them their God. And God will wipe
away every tear from their eyes. And there shall no more be
death; nor shall grief, nor screaming, nor pain be any more;
5 for the former things are gone. And he who sat on the throne
said, Behold I make all things new. Then he saith to me,
6 Write that these words are true and faithful; and he said to
me, It is done; I am the Alpha and the Omega—the begin-
ning and the end; to him who thirsteth I will give without
7 cost from the fountain of the water of life. He who overcom-
eth shall inherit all things; and I will be his God and he shall
8 be my son: but the cowards and the unbelieving and abomi-
nable and murderers and prostitutes, and sorcerers and idola-
ters and all liars shall have their portion in the lake which
burneth with fire and brimstone. This is the second death.
9 Then one of the angels who had the seven vials full of the
seven last plagues came to me and spoke to me saying, Come
10 let me shew thee the bride the Lamb's wife. And he carried
me away in spirit to a great and high mountain and shewed
me the great city—the holy Jerusalem coming down out of
11 heaven from God, having the glory of God. And its lustre

was like a most precious stone, like a jasper shining as chrys-
12 tal; and it had a great and high wall with twelve gates and at
the gates twelve angels and [on the gates] were graven the
13 names of the twelve tribes of the children of Israel—On the
14 east three gates; on the north three gates; on the south three
gates; on the west three gates. And the wall of the city had
twelve foundations on which were the names of the twelve
15 apostles of the Lamb. And he who was talking with me had
a golden reed to measure the city and its gates and its wall.
16 Now the city is a square and its length is as much as its breadth.
And he measured the city with the rod twelve thousand fur-
17 longs; the length and the breadth and the height are equal.
And he measured its wall, a hundred and forty four cubits,
18 the measure of a man which is that of an angel. And its wall
was built of jasper and the city was pure gold, like clear glass.
19 And the foundations of the wall of the city were adorned with
every precious stone. The first foundation was jasper; and
the second, sapphire; the third, chalcedony; the fourth, eme-
20 rald; the fifth, sardonyx; the sixth, sardus; the seventh, chryso-
lite; the eighth, beryl; the ninth, topaz; the tenth, chrysopra-
21 sus; the eleventh, hyacinth; the twelfth, amethyst. And the
twelve gates were twelve pearls. Every several gate was of
22 one pearl. And the street of the city was pure gold, like trans-
parent glass. And in it I saw no temple; for the Lord God
23 Almighty and the Lamb is its temple. And the city had no
need of the sun nor of the moon to enlighten it; for the glory
24 of God enlightened it; and the lamb is its lamp: and the na-
tions of the saved will walk in its light; and the kings of the
25 earth will bring their glory and honour into it; and its gates
26 shall not be shut by day; for there shall be no night there.
And the glory and the honour of the nations shall be brought
27 to it. And there shall in no wise enter into it any thing which
defileth or maketh an abomination or [uttereth] a lie—none
but they who are enrolled in the Lamb's book of life.

XXII. Then he shewed me a pure river of the water of life,
2 clear as chrystal, issuing from the throne of God and the lamb;
and in the middle of the broad street of the city on both sides

of the river at proper distances there was a tree of life bearing
twelve crops of fruit, yielding its fruit every month and the
leaves of the tree are to heal the nations. And nothing subject
3 to a curse shall ever be there; but the throne of God and of
the Lamb shall be in it, and his servants shall serve him and
4 see his face; and his name shall be on their foreheads. And
5 there shall be no night there; nor have they any need of a
lamp or of the light of the sun; for the Lord God giveth them
light; and they shall reign for the ages of the ages.

6 Then he said to me, These words are faithful and true.
And the Lord the God of the holy prophets hath sent his angel
to shew his servants what must shortly come to pass.

7 Behold I am coming quickly. Happy he who keepeth the
words of the prophecy of this book.

8 Now I John saw and heard these things. And when
I had heard and seen I prostrated myself to worship at the
feet of the angel who pointed them out to me; and he saith to
9 me, See thou do not: I am a fellow servant of thee and of thy
brethren the prophets and of them who keep the words of this
book: worship God.

10 Then he saith to me, seal not up the words of the prophecy
11 of this book for the time is near. Let him who is unjust be
unjust still and him who is polluted be polluted still; and let
12 the just be still just and the holy still holy. Now behold I am
coming quickly and my reward is with me to render to every
13 one as his work shall be. I am the Alpha and the Omega: the
beginning and the end; the first and the last.

14 Happy they who perform his commandments that they
may have access to the tree of life and enter by the gates into
15 the city: but without are the dogs and the sorcerers and the
prostitutes and the murderers and the idolaters and every one
who loveth and practiseth falsehood.

16 I Jesus have sent my angel to testify these things to you
for the congregations. I am the root and the offspring of Da-
17 vid—the bright and the morning star. Now the spirit and the
bride say, Come; and let him who heareth say Come. And let
every one who thirsteth come; and let every one who is willing
18 take of the water of life at free cost. For I testify to every one

who heareth the words of the prophecy of this book, if any
one addeth to these things God will lay on him the plagues
19 written of in this book; and if any one taketh away from the
words of the book of this prophecy God will take away his
portion of the tree of life and of the holy city which are written
20 of in this book. He who testifieth these things saith, I am in-
deed coming quickly.

Amen, even so come, Lord Jesus.

21 The favour of our Lord Jesus Christ be with you all!
Amen.

THE END.

The reader is requested to correct the following Errata with his Pen.—

Esaias, 66. 3. For, he is one who slayeth, *read*, he is *as* one who slayeth.

Jeremias, XXXVII. XXII. Jeremias and King Sedekias: *read* Jeremias: and King Sedekias.

Ezekiel, 22. 29. For, to the administration, *read*, *in* the administration.

Ezekiel, 22. 30. That I might utterly, *read*, that I might *not* utterly.

Micah, 5. 4.	For, they will stand,	*read*, *he* will stand.
Nahum, 3. 14.	him be trampled,	*it* be trampled.
Luke, 20. 41.	him,	*them.*
21. 35.	land,	*earth.*
John, 7. 31. 38. 39.	believed on him,	believed *in* him.
Acts, 1. 12.	olives,	*olivet.*
26. 3.	especially,	*specially.*
1. Cor. 2. 7.	marks,	*marked.*
16. 1.	congregation,	*congregations.*
Gal. 3. 12.	faith,	*belief.*
Phil. 3. 9.	"my own righteousness,	dele "*own*."